

Popery Display'd:

OR, THE
CHURCH of ROME

Described in her True

COLOURS.

BEING

A faithful Description of the ROMISH Religion, and Comparison of it with the REFORMED:

SHEWING

The PROTESTANT Religion to be the safe Way to Heaven, and that of ROME, the most Unsafe and Dangerous.

FOR

A WARNING to those who would be saved, to Separate themselves from that Corrupted CHURCH.

Believe not every Spirit, but try the Spirits whether they are of God, 1 Joh. IV. 1.

He that is of God, heareth God's Word, Joh. VIII. 47.

And ye shall know the Truth, and the Truth shall make you free, Joh. VIII. 32.

L O N D O N,

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TO THE
Christian Reader,
 WHETHER
PAPIST, OR PROTESTANT.

Dear Reader;

AS the Soul thou hast within thee, is of an Immortal Nature, and made to be happy or miserable for ever, so it highly concerns thee, to do what in thee lies, to provide for its Happiness; and that since it must have an Eternity of Duration, that it may be in Bliss, and not in Sorrow.

Now the Christian Religion, being the Revealed Will of God, and the only Means to direct us in the Way of Everlasting Life, 'tis of the utmost Importance to thee, that thou make thy self well acquainted with it; and amidst so many Controversies, and Disputes, as are amongst the Professors of it, that thou search after the Truth, and examine who is most in the Right, and find where the Doctrines of this Holy Gospel are taught in greatest Purity.

And here thou wilt find, Two great Contending Parties, between whom, the Christian World is divided, and that is the Papist, and the Protestant, and these mutually Charging each other with false Doctrines, and damnable Errors. Now what can be more reasonable in this Case, than that thou shouldst examine into the Merits of the Cause, and see which of these is in the Right, and which in the Wrong, and then resolve to obey the Truth where-ever thou shalt find it. A 2. That

That is all I ask of thee, do but give these ensuing Papers a patient Hearing, and then judge as thou seest Cause.

Don't continue either in the Popish or Protestant Religion, meerly because thou wast brought up in it, but try it, whether it be the same that was taught by Christ, and his Apostles; obey the Command of thy Saviour, search the Scriptures, bring all that thou hast learnt from thy Teachers, to that Touchstone of Truth, and with the same Nobleness of Mind commended in the Bereans, Acts XVII. 11. Search the Scripture daily, to see if these Things be so.

Truth will abide the Trial; He that walketh in Darkness, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd; but he that doeth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in God.

Don't hazard thy Soul and Eternal Salvation, upon the Uncertainty of groundless and false Opinions, but try the Doctrines, whether they are of God, and so take care to make thy Calling and Election sure. And between these Two Contending Parties, after having weigh'd both sides, accordingly make thy Choice, and, If the Lord be God, follow Him; and if Baal be God, follow him.

Popery

Popery Display'd, &c.

THE Church of *Rome* taking upon her self the Name of Catholick, and claiming that Title, as being the only true Church, and Spouse of *Christ*, and saying, that out of her Communion is no Salvation; to convince all those that desire to enquire concerning it, how little Ground she has for such Pretence; here shall be given a faithful Description and Character of that Church, her Doctrine, and her Practice; and then let any impartial Person judge what grounds she has for such Pretences, and whether her Ways don't rather lead to Hell, than Heaven.

I. For her Doctrine, here it follows contained in their Creed, set forth by their Council of *Trent*, One Hundred and Fifty Years ago, after the Corruptions of that Church were grown to such a Height, that the whole Christian World cried out for a Reformation, and for a General Council in Order to effect it; which at last, after much ado, and many Artifices of the Pope to delay and hinder it, did at length meet and sit, and there framed this famous Creed, known by the Name of the *Trent* Creed.

The Roman Creed.

I Most stedfastly admit, and embrace the Apostolical, and Ecclesiastical Traditions, with the rest of the Constitutions and Observations of the *Roman Church*.

I also receive the Holy Scriptures according to that Sense, which the Holy Mother Church (whose it is to interpret it) hath held, and doth hold, nor will ever understand, or interpret it otherwise, than according to the unanimous Consent of the Fathers.

I profess also, That there are Seven true and proper *Sacraments* of the new Covenant, instituted by our Lord *Jesus Christ*, and necessary to the Salvation of Mankind, (tho' not all of them necessary to every Man,) viz. *Baptism*, *Confirmation*, the *Eucharist*, *Penance*, *Extreme Unction*, *Orders*, and *Matrimony*; all which do confer Grace, and whereof *Baptism*, *Confirmation*, and *Orders*, cannot be repeated without Sacrilege.

I likewise receive, and admit, all the received and approved Rites of the Catholick Church in the solemn Administration of all the aforesaid *Sacraments*.

All and every thing, which was defined, and declared, about Original Sin, and Justification, by the most holy Council of *Trent*, I embrace and receive.

I profess likewise, That in the Mass is offered to God, a true, proper, and propitiatory Sacrifice for the Quick, and Dead; and that in the most Holy Sacrament of the *Eucharist*, there is really, and substantially, the Body and Blood, together with the Soul, and Divinity of our Lord *Jesus Christ*. And that there is a Conversion made of the whole Substance of Wine into his Blood; which Conversion, the Catholick Church calls *Transubstantiation*.

I also confess, That under either kind, or species only, whole and entire *Christ*, and the true Sacrament, is received.

I constantly hold, That there is a Purgatory, and that the Souls there detained, are helped by the Suffrage of the Faithful.

As also, That the Saints who reign together with *Christ*, are to be worshiped, and prayed to, and their Reliques to be venerated.

I most firmly assert, That the Images of *Christ*, of
the

the Blessed Virgin, and of the other Saints, are to be had and retained, and that due Honour and Worship is to be imparted unto them.

I also affirm, That the Power of *Indulgence* was left by *Christ* to his Church, and that the Use of them is most salutary to Christian People.

I acknowledge the Holy Catholick, and Apostolick *Roman* Church, to be the Mother, and Mistress of all Churches. And I Promise and Swear true Obedience to the Pope of *Rome*, who is *Christ's* Vicar, and Successor to St. *Peter*, the Prince of the Apostles.

I also, without doubt, receive and profess all other Things delivered, and defined, and declared by the Sacred Canon, and Oecumenical Councils, especially by the most Holy Synod of *Trent*; and all Things contrary to them, with all Heresies, condemned, rejected, and cursed by the Church, I likewise reject, condemn, and curse.

This true Catholick Faith, without which no Man can be saved, which at present I freely hold, and profess, I will (by God's help) constantly retain and confess, intire, and inviolable, to my last Breath; and take care, to the utmost of my Power, that the same shall be Taught, Held, and Profess'd, by all under me, and whose care shall belong to me in my Office; I the aforesaid N. --- Promise, and Vow, and Swear it. So help me God, and these holy Evangils.

This is the *Roman* Faith, this is the Summary of their Doctrine, and this is the Formulary of their Belief, set forth by the infallible Authority of a Pope, and a Council; and this, as so many Articles of Faith, is bound upon the Consciences of all of that Communion. This then is the State of the Controversie, and these are the Points in Difference between the *Romish* and *Reformed* Churches; and about these it is, that so much Heat has been raised, and so much Blood been spilt. The Apostles Creed, together with the farther Explanations of it concerning the Trinity, in the *Nicene*, and *Athanasian*, *Papists* and

(8)
Protestants agree in; but that, with the *Papists*, is not sufficient for Salvation. And because the *Protestants* receive only the Apostolick Creed, without the Addition of the *Trent* Creed, they are doom'd to Damnation, and Persecuted in all Places wherever their Power extends.

And this *Trent* Creed it is, those who become Converts to the *Roman* Church are made to sign. It was Signed by *Hen. IV.* King of *France*, before he could be admitted to the Succession of the Crown of *France*, tho' his undoubted Right, and no Objection lying against him, but only his being a *Protestant*, that is, *Heretick*, according to their Language. And for this, the Holy League was framed, and a War maintained for five Years, by which he was kept out of his rightful Inheritance till he renounced the *Protestant* Religion, and declared himself a *Papist*, by Signing, and Swearing to believe all the Articles of the *Trent* Creed. And this same it is, which in our own Time has been forced upon the *Protestant* Churches of *France*. And many of those miserable People have, by all manner of Torments, been constrained to subscribe; and those who refus'd it, condemned to Death and Banishment, and expos'd to all sorts of Miseries.

This therefore, as has been said, being the *Roman* Faith, whether it be safe for any one who has a Care for their Souls safely to trust them in the Communion of that Church, is the Question to be proposed.

*The Bible
forbid.*

In the first Place, she has taken away the Bible, and forbids to look in those Sacred Writings, obliging all her Disciples to take for Truth all that she teaches them, without permitting them to examine it by the Word of God, to see whether it be true, or false, and by this Means keeping out all Light of Truth, she leads them whither she pleases, and teaches for Doctrine the Commandments of Men, making the Word of God of none effect by her Tradition.

And

And accordingly, the *Receiving for Doctrines the Commandments of Men*, is made the first Article in her Creed, and from thence naturally follows all the rest of that accursed *Traditions*. Web, all wove out of that first Principle and Root of Error, the Admitting of *Traditions*, and humane *Constitutions* for Foundation of Faith.

And upon this first Article depends the End, which is like unto it, the Receiving the Scripture according to that Sense in which that Church interprets it, and engaging never to understand, nor interpret it otherwise, than according to the Consent of frail and fallible Men, or of a Party combin'd to deceive; contrary to the Command of our Saviour, who has charged that we should *call no Man Master upon Earth*; that is, not to resign up our Understandings intirely to any mortal Creature, so as not to reserve our supream Obedience to be paid to our Father which is in Heaven; Nor so blindly to follow the Dictates of any Guide or Teacher, of whatsoever venerable Name, or Authority they may be, yet still fallible, and subject to Error, so as to oppose, or not to assent to what seems plainly to be the Mind of *Christ*, by whom we have been warned to beware of *false Teachers*.

Next follows the Enumeration of the Sacraments, to which, of Two on- *Baptism*. ly that were instituted by *Christ*, she has added Five more; and to those Two of *Christ's* Institution, she has thought fit to make great Alterations and Additions. To the Sacrament of *Baptism*, wherein *Christ* has appointed nothing else but Water, she has added Salt, Oil, and Spittle; because she will in every Thing set her Posts by his Posts, and let nothing of his Institutions pass without mixture of her own Inventions.

The Lord's Supper. In the *Sacrament* of the Lord's-Supper, there she has both added, and diminished, and has made Alterations very considerable, and of great consequence; she has taken away the one half of it; and where *Christ* has commanded Bread and Wine to be received in Remembrance of him; she forbids the Cup to all, but her Clergy, and lets none of the Laity partake of it. They have only the Bread given them, and that neither after the manner in which *Christ* instituted it, who broke Bread, and gave to his Disciples; instead of which, the Church of *Rome* gives to hers, not Bread, but a Wafer, which is not broke, but is by the Priest put whole into the Mouths of the People that Communicate. And these Wafers, which are purposely made for this Use, are of Two Sizes, a small Sort about the Bigness of a Half-Crown, which are given to the People; and a larger, bigger than a Crown Piece, which is taken by the Priest, who, with it, drinks the Sacramental Wine alone, to which all the rest of the Congregation have as good a Right from the Institution of their Lord, who said, *Drink ye all of this*, Matth. XXVI. 27.

The Sacrifice of the Mass. And in this *Sacrament*, which, according to the Ordinance of our Saviour, is to be done in Remembrance of Him, and as *St. Paul* says, to *shew forth the Lord's Death till he come*; do they pretend to Sacrifice Him afresh, and to offer up the Son of God, a true, proper, and propitiatory Sacrifice to God the Father, for the Living and the Dead, therein contradicting all *St. Paul's* Arguments in his Epistle to the *Hebrews*, Heb. Chap. IX, X. wherein he shews the Perfection of this Sacrifice of the Death of *Christ*, above those that were offered by the Levitical Priesthood, which were therefore continually repeated, because of their Weakness and Insufficiency; whereas the Death of *Christ*, was a full and compleat Sacrifice,

Sacrifice, in which He hath by one Offering, perfected for ever them that are sanctified; and who being both Priest and Sacrifice, did, thro' the Eternal Spirit, offer himself without Spot to God, and whom no Priest on Earth, either did, or can offer; no other Priest being capable to offer Him, but He himself alone, who is a Priest for ever, after the Order of Melchisedeck, and who being raised from the Dead, dieth no more.

And to this false Doctrine of the Sacrifice of the Mass, for so they call *Transubstantiation*. this their Celebration of the Sacrament of the Lord's-Supper, they have added, that other of *Transubstantiation*; in which they pretend, that under the Forms of Bread and Wine, is contained the true, and real Body of Jesus Christ, the same which was Born of the Virgin Mary, which was Crucified for us, and is now, the Scripture tells us, sitting at the Right Hand of God in Heaven; this true and natural Body of Christ is, (they say) after the Priest has pronounced the Words of Consecration, present upon their Altars, under those Forms of Bread and Wine; which change, they call, *Transubstantiation*. The Bread and Wine being (they say) Transubstantiated, or substantially Changed into that sacred Body of the Son of God; yet so, as not to be seen by any one, the Bread and Wine remaining in Taste, Sight, and Feeling, the same; but therein deceiving the Senses, and conveying under those Forms, the blessed Son of God to be received into their Mouths and Stomach: And for this monstrous Doctrine of theirs, all their Argument is, that our Saviour has said, *This is my Body*; which Words, they say, must be taken in a strictly literal Sense, tho' at the same time it is plain, and they can't deny, but that our Saviour upon this very Subject uses another Expression full of Figures, where he says, *This Cup is the New Testament in my Blood*; where, if they will have it that any such
substan-

substantial Change is made, it must be of the Cup, and not the Wine, and this not into Blood, but into a Testament in Blood; which if they can tell how to make Sense of without a Figure, will be very strange, tho' with a Figure, nothing is more natural, and easie to be understood, and according to common Forms of Speech.

But however, if they will have it otherwise, it must then have been the Cup that was really transubstantiated into Blood, and so swallowed down by the Disciples, the Cup as well as the Liquor in the Cup; for that must be to take it in the (common) strictly literal Sense.

And if the *Protestants* could but once see that Miracle wrought, and see the Cup swallowed down by the Communicant, they might then be induced to believe *Transubstantiation*; but why must those Words, *This is my Body*, be taken in a strict, literal Sense, any more than those concerning the Cup? as has been just now instanced: We find our Saviour saying, *I am the true Vine*, and, *I am the Door*; and St. Paul saying, *Put on Christ*; And are there not many such figurative Expressions used in Scripture? Does not St. Paul say, *Our Fathers did all Eat the same spiritual Meat, and did all Drink the same spiritual Drink*, for they drank of the Rock that followed them, and that Rock was Christ; and he says farther, *They were all Baptized unto Moses in the Cloud, and in the Sea*; which are all Expressions full of Figure, and so taken, are full of clear and weighty Sense.

St. Paul says, 1 Cor. X. 16, 17. speaking of the Sacrament, *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ?* and the Bread which we brake, is it not the Communion of the Body of Christ? for we being many, are one Bread, and one Body. Are the natural Bodies therefore of every Christian Man and Woman transubstantiated into Bread, as they would have us to believe the natural Body of Christ to be? Does not
St.

St. Paul speak of the mystical Body of *Christ*, and his Church, who are all one Bread, and one Body? Don't we find the Prophet *Ezek.* Chap. V. 3, 6. appointed to Tie up a few Hairs in his Skirt, and to say, *This is Jerusalem*? Did any Body, can we think, understand by that, that he had there all the whole City, the Houses, Walls, and Gates, transubstantiated into the Form of a few Hairs in his Skirt? St. Paul tells the *Corinthians*, 1 Cor. III. 2. He had fed them with Milk; Can any take that literally? *Col.* I. 20. He says, *Christ made our Peace thro' the Blood of his Cross*; Do they understand that material Piece of Wood, on which our Saviour suffered Death, to have poured out Blood? or do they take the Apostle to speak of the Blood of *Christ* which He shed upon the Cross? Are not the Scriptures full of these figurative Expressions? And in all our common Forms of Speaking in our Converse one with another, do we not use them? And do they not easily, and clearly, as well as elegantly, convey the Sense of what we would express by them? What then can be more absurd, than the forcing such a literal Sense upon our Saviour's Words, *This is my Body*, contrary to the common and usual Stile of Scripture, and to the most obvious Sense and Meaning? for certainly this Doctrine of *Transubstantiation* is the grossest Error, and contains in it a Heap of the most palpable Absurdities and Contradictions that ever could be, or was devised by the Invention of Man.

Besides, the Ends of this Sacrament being all Spiritual; as 1st, By a visible Action to knit the Societies of Christians into one Body.

2^{dly}, To be Means of Grace, upon our due participating of them.

3^{dly}, To be Remembrances, to stir Men up to bless God for that unspeakable Love, which in the Death of *Christ* appeared to Mankind; to all which Ends, the corporal Presence of *Christ* avails nothing, they being all sufficiently answered by a mystical

Pre-

Presence. What need then of so much Straining, and so many Absurdities, to interpret our Saviour's Words in the literal Sense, when the Meaning is so much clearer and more natural, being taken in the Figurative, and so much more correspondent with other Parts of Scripture, where the like Figures are used? But the Church of Rome, in those dark Ages of Ignorance, and growth of Superstition, blundered once into this monstrous Error, and now she is bound in Honour to maintain it; for having assumed to her self the Title of Infallible, she must by no means own she has been mistaken, but is bound to uphold, and stand to all the false Doctrines that ever she has at any time broach'd; and let her be never so weary of them, she must bear them about, till at last she sinks under the Load.

Another of their false Doctrines, is *Purgatory*. that of *Purgatory*; by which she has traced out a Way to Heaven, not marked in Scripture, framing a Fable of a Place, where Souls are cleansed after Death from the Stains and Imperfections of this Life. And the Imperfections of their Faith and Repentance are there supplied by their own Sufferings; and what the Blood of Christ did not compleatly effect, is there wrought out for them by the Torments they are to undergo in this *Purgatory*; and by that means, they have found a way to reconcile a wicked Life with the hopes of Heaven.

They suppose a great many die, that are neither good enough for Heaven, nor yet bad enough to go to Hell, and so the Church of Rome has provided this middle Place for them; and instead of making them know, *as the Tree falleth, so it lyeth*; and that there is no Device, nor Invention, in the Grave whither they go; and that therefore they should give all Diligence to make their Calling and Election sure; and Work while they have the Day, before the Night of Death overtake them, in which no Man can Work: She makes them hope, that by passing thro' this

this *Purgatory* they cannot fail to arrive at Heaven; and very eāse it is to get there, and avoid going to Hell, for the least Degree of Sorrow for Sin will prevent that. A Sort of *Repentance*, which they call *Attrition*; for they have invented two Kinds; the first, *Contrition* is a hearty Sorrow and Remorse for Sin, which is joined with a Love of God, and aggravated upon the Conscience, from the Sense of Ingratitude towards Him, as well as for the Demerit of Punishment; a Heart thus humbled and broken, has that sort of Repentance (and which is indeed the only true and effectual) which they distinguish by the Name of *Contrition*.

And the Second, the other Sort, which they name *Attrition*, is nothing but a dread of Hell, and an aversion to the Punishment of Sin, but not to the Sin it self; but this *Attrition*, joined with Confession to the Priest, and his *Absolution*, is esteemed as *Contrition*, and as much available with God for Pardon, that is, for this *Purgatory* Punishment, to which this procures them admission, and there they are sure to be thoroughly purified, and made fit for Heaven; and are sure of a safe Passport to it, when they do but get once into *Purgatory*, they are out of the reach of Hell.

All their Warrant from Scripture, which they pretend for this Doctrine, is where our Saviour says, *Matt. V. 25, 26. Luk. XII. 59. Agree with thine Adversary quickly, whilst thou art in the Way, &c. lest thou be cast into Prison, Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the last Mite. And 1 Cor. III. 15. He shall be saved, yet so as by Fire.* By Paying the last Mite, they will suppose must be meant, satisfying the Remainder of God's Wrath by their Sufferings in *Purgatory*; for they reckon the Death of Christ delivered only from Eternal, but not this Temporary Punishment; that he paid but part of the Debt, and left the other to be satisfied by the Sinner himself. An Opinion very derogatory to the fulness of the Satisfaction

faction made by *Christ*, who, the Apostle says, *Heb. VII. 25. Is able to save to the utmost those who come unto God by him.*

Neither can this by any means be the Sense of that Text; for no Sufferings that Man can undergo, are any way capable to pacifie the Wrath of God, or make satisfaction to his Justice; so that by Paying the last Mite, must rather be meant the Remaining for ever in Prison, as never being able to pay it, and for that Reason, may that warning be given to agree with the Adversary whilst in the Way, to prevent being cast into a Prison, whence there is never any coming out. We see the same Phrase is used, *2 Sam. VI. 16. Michal had no Child till the Day of her Death*; and if she had none then, we may be sure she had none afterwards; and the *Papists* themselves interpret the like Expression in the same Manner, in another Place, as where it is said *Matt. I. 25. of the Blessed Virgin, that Joseph knew her not till she had brought forth her first-born Son*, viz. he never knew her at all. But then for this other Text, *1 Cor. III. 15. that they reckon is plain enough of their side, and lay great Stress and Weight upon it, tho' unless they can prove it Hay and Stubble, to be meant in a literal Sense, how can they make it out that the Fire is not meant allegorically, as well as the other? The Gold and Silver, Wood, Hay, and Stubble, and also the Fire, are they not all Metaphors, signifying what different Superstructures may be raised upon the sure Foundations of the Christian Faith. Some build upon it the pure Works of a Faith unfeigned, precious as Gold tried in the Fire, and as Silver refined from Dross, such as will be able to abide the Day of His Appearing, who shall sit as a Refiner's Fire. And others may build upon the same sacred and sure Foundations, the unprofitable Works of Will-Worship and Superstition, of no avail in God's Account; but which may be received of Him, with a Who has required this at your Hands?*

And

And so their Works may suffer Loss, and miss of the Reward expected, tho' they themselves may be saved; and it nearly concerns the *Papists* to consider whether this Text, of which they make so much Use, be not for a Warning to them; and whether a great deal of their Services, in which they place so much Perfection, be not of this Hay and Stubble, to be consumed when the Day comes that shall be revealed by Fire.

But further, this Doctrine of theirs of a Purgatory, supposing it were true. *Indulgen-* that there were such a Place, how in- *ces.* consistent is it with their other Doctrine of *Indulgences*, which belong to it; for if there be, as they say, such a Debt untaken away by the Blood of *Christ*, and left remaining upon the Sinner, to satisfy in his own Person, how can it then be taken away by any other? If the Blood of *Christ* did not take away this Debt, if the Saviour of the World has left this Score unpaid, how can Masses, Penances, Prayers for the Dead, and the Application of the Merits of Saints by *Indulgences*, remove it, or free the miserable Sinner before he has paid the last Mite? Therefore these Two Doctrines, of *Purgatory* and *Indulgences*, tho' made to belong to, and depend upon one another, do by no means agree, but are manifestly contradictory and inconsistent.

Another of their invented *Sacraments* is that of *Penance*, to Countenance *Penance*. which, by seeming to have some colour from Scripture, they have in several Places in the New-Testament translated the *Greek* Word which signifies *Repentance*, *Penance*. So *Matth. III. Do Penance, and live.*

So substituting their *Penances*, which are an Exercise of bodily Service, corporal Mortifications, and *Pagan* Austerities, instead of real Repentance and Renovation of Life, which is the thing that God requires, who has commanded that we should *Revd our Hearts, and not our Garments*; and would that thro'

the Spirit we should mortifie the Deeds of the Body, and not by slavish and abject Penances abuse the Body, instead of being renewed in the Spirit of the Mind.

Extream Unction is another of their *Extream Sacraments*, and this they pretend was instituted by St. James, where he says, Chap. V. ver. 14. *Is any Sick among you? let him call for the Elders of the Church, and let them Pray over him, Anointing him with Oil in the Name of the Lord.* And this Ceremony they perform by Anointing the Bodies of dying Persons, the Small of the Back, Arms, Hands, Noses, &c. and that only, as near as they can, at the very last Extremity and point of Death; and for that Reason, they call it *The Extream Unction*; for this is done, not in order to their Recovery, but to make their Death safe and happy, tho' the Apostle speaks of the Use of it as in order to Recovery, saying, ver. 15. *And the Prayer of Faith shall save the Sick, and God shall raise him up;* but this is not suiting with their purpose, they take no notice of it, but make use of the Ceremony to a quite different End. Now whatever the Use of this Oil was in those Days, whether it were only a Ceremony accompanying that miraculous Gift of Healing in those Apostolick Times: Or whether it might have a natural Use in those hot Countries, as we find 2 Chron. XXVIII. 15. that when *Pekah King of Israel* had taken so many of the People of *Judah* Captive, and afterwards at the Word of the Prophet sent them home, they Cloathed them, and Fed them, and they also anointed them; and Luk. X. 34. The good Samaritan taking Care of the wounded Man, poured Oil into his Wounds. And Mark VI. 13. That the Apostles anointed with Oil many that were Sick, and healed them: So possibly it being a usual Remedy in Sicknefs, might have a miraculous Blessing accompanying it, being performed with the Prayer of Faith; but it being not upon any other Occasion mentioned or commanded, appears not to be of any Obligation, now that no such miraculous gift of Healing is found

found to remain in the Church; neither, as has been said, do the *Papists* pretend to use it to that End.

Matrimony is another of their *Sacraments*; and yet tho' they hold it to be a *Sacrament*, they hold it not necessary for all; as if *Sacraments*, which are *Seals* of a *Covenant* between God and Man; were not necessary to all who are capable of entering into that *Covenant*.

Ecclesiastick Orders, is with them likewise a *Sacrament*, but not necessary for all; and just thus what they please, without any *Proof* or *Warrant* for it; but their blind *Disciples* take all upon *Trust* from their *Word*, and seek no further for better *Authority*.

Confirmation is also reckoned by them a *Sacrament*, but without being able to shew any more *Authority* for it than for the rest of the *Five*, which they have added to the *Two* instituted by *Christ*. They can produce no *Rule* given to practise it, or any *federal Rite* belonging to it, as there is for *Baptism* and the *Lord's-Supper*. We find the *Apostles* laying on of *Hands* on such as were *Baptized*, and *Praying* that they might receive the *Holy Ghost*, and accordingly that they did receive the *Holy Ghost*; but those extraordinary *Effects* being ceased, there is no pretence for using that *Ceremony* now, any otherwise than as the *Protestant Church* uses it, which is to have their *Baptized Persons*, who have received that *Sacrament* in *Infancy*, when they come to *Age*, ratifie and confirm it as their own *Act* and *Deed*, presenting themselves solemnly in the *Congregation* for that end, before the *Bishop*, who there prays for them, laying his *Hand* upon their *Heads*.

Another *Article* of the *Roman Faith*, is the *Worshipping* of *Images*, by which she hath filled the *Temple* of God with *Idols*, and set up *Idolatry*, which God hateth. She pretends to no *Authority*

Matrimony.

Orders.

Confirmation.

Idolatry of Image-Worship.

of Scripture for this; but only says, that *Images* are useful for Teaching the Ignorant, and are the Books of the Unlearned, but will not own that the Worship them, tho' 'tis an expresse Article of their Creed.

And under this Head likewise may properly be ranked the *Idolatry* of the *Mass*, where the Consecrated Wafer, or Host, as they call it, is held up by the Priest to the View of the Congregation, who all fall down and Worship it; and 'tis cartied about with great Pomp in their Streets in Procession, where all that meet it kneel down and Adore it, like the *Israelites* their Calves of Gold, Figures which they made to themselves. I wish all Protestants would seriously reflect upon an abominable Custom of the Papists, relating to a frequent Use of the Mass: This they have the insolent Presumption to offer in Honour of Saints and Angels. Can Impiety it self go farther than the Method they take, thus prophanelly to offer the Son of God in Honour of his Creature? What a Preference do they give to a Creature, and that once a sinful one too, while they thus offer the All-glorious Saviour a Victim, and destroy Christ Sacramentally, in Honour of a Saint. What can be more derogatory to the Honour of our Blessed Saviour and his Sacrifice, than this horrid, yet constant Doctrine and Practice of the Church of *Rome*? May the Pious Reader's Thoughts dwell so long on this Subject, till the black Consequences of it excite his just Indignation.

Besides this of *Image Worship*, another Article of their Faith is the *Idolatry* of *Creature Worship*, and *Invocation* of Saints and Angels, making them joint Intercessors with *Christ*, exalting them into a Partnership with the beloved Son of God, whose only Office it is to be a Mediator between God and Man, there being, as but one God, so but one Mediator, and for this they don't neither, no more than

than for their *Image Worship*, pretend much Authority from Scripture, but only that they think it to be a Part of the Communion of Saints; and that as we desire our Friends on Earth to pray for us, so we should desire those in Heaven to do the like; and that as in the Courts of Earthly Princes, we should be glad to use the help of some Favourite Courtier to introduce us into the Presence of the Prince, and to assist us in presenting our Petitions, and procuring his Favour to us; so thinking God to be altogether such a one as themselves; and because a finite mortal Creature cannot attend to many things at once, but must use the intermediate Offices of his Ministers to convey to Him the Requests of others of his Subjects, all who cannot be personally known to, nor heard by Him; therefore they conclude it to be the same with the Infinite and Omniscient God, who knoweth our Thoughts afar off, and from whom no Secrets are hid; who being a God abundant in Goodness and Mercy, has promised to his faithful People, that before they can speak, he will be ready to hear them; and who having declared himself to be a God Hearing Prayers, has required that therefore to Him *all Flesh should come*: And who between Himself and His Creatures hath appointed no other *Mediator* or *Intercessor*, but his only Son, who having *Redeemed us by his Blood*, is for ever *sat down at the Right Hand of God, making Intercession for us*: And yet notwithstanding all this, do they boldly and impiously dare to address their Devotions to Creatures, and ask of them all those Things which are solely in the gift of *Christ the Mediator*, as being the Purchase of his Blood.

The *Blessed Virgin* is above all other, a chief Object of their Devotion. In all their Worship, both Publick and Private, they call her *Queen of Heaven*, *Lady of the World*, the only Hope of Sinners, *Queen of Angels*, *Patroness of Men*, *Advocate for*

Prayers to the Virgin Mary.

Sinners. They call her *Mother of Mercies*, and desire her, by the Power of a Mother, to command her Son. In some of their Prayers they desire of God to bring them to Heaven by the Merits and Prayers of the perpetual Virgin *Mary*, and of all the *Saints*, and that they may enjoy perpetual Soundness both of Body and Mind, by her glorious Intercession. In some other Prayers in the *Roman Breviary*, are these Words; *Let every thing be excused which we bring unto God by thee; and let us obtain whatever we ask with a faithful Mind; accept that we offer, give that we ask, Pardon what we fear, because thou art the only Hope of Sinners, and so they go on. We hope for the Pardon of our Offences by thee, and in thee is the most blessed Expectation of our Reward. O Holy Mary, succour those that are Miserable, uphold those that are Faint-hearted, comfort those that Weep, Pray for the People.* In another Place they say to her, *By thee the Holy Trinity is Sanctified, and the precious Cross celebrated and adored throughout the World.* By these high Strains, one would think, they ought to have good Warrant for what they do, and that they had found the Scriptures describing the blessed *Virgin* in an equality with *Jesus Christ*, and declared to be no less a Saviour of the World. A *Papist*, that should read the Bible, might expect to find it full of the mention of this *Blessed Virgin*, and that *Mary* were as much spoken of in Scripture, as *Jesus*; whereas, on the contrary, there is little said of her, as if it were purposely designed to give them no colour for such a Practice, and to leave them without excuse.

We do not find *Christ* any where in Scripture called the Son of *Mary*, nor that He at any time calls her Mother; and tho' we read He was subject to his Parents, as He was in all Things a perfect Pattern of Righteousness, yet the Answer He gives to the *Blessed Virgin*, when she spake to him at the Marriage at *Cana*, *Joh. 11. 4. Woman, what have I to do with thee? mine Hour is not yet come;* shews her to have no Interest in what concerned his Office, wherein
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He acted in all Things according to the eternal Purpose of his Father's Will, and to finish the Work He gave him to do, as He says in another Place, where the *Blessed Virgin* says to him, *Luk. II. 48, 49. Son, why is it that thou hast thus dealt with us? thy Father and I have sought thee Sorrowing*; his Answer is, *How is it that ye have sought me? wist ye not that I must be about my Fathers Business?* And *Luk. XI. 27, 28. To the Woman who cried, Blessed is the Womb that bare thee, and the Paps which thou hast sucked*: His answer was, *Tear rather, blessed are they that hear the Word of God, and keep it.* Which shews that He allowed not any prerogative to the Relation in the Flesh; but that she who had the Honour to be the Mother of his Humane Nature was blessed, not from that so much, as from Believing in his Divine Nature, and from Keeping his Words, as 'tis said she did, *Pondering them in her Heart, Luk. II. 19, 51.* Nor does our Saviour own any Relation above that of a Disciple, as where his Mother and Brethren did stand without, desiring to speak with him, and the Jews say to him, *Behold thy Mother and thy Brethren stand without, desiring to speak with thee*; His Answer seems to carry a Reproof on it, where He says, *Who are my Mother and my Brethren?* and looking round about upon his Disciples, He saith, *Behold, my Mother, and my Brethren.* For whosoever shall do the Will of my Father, which is in Heaven, the same is my Brother, and Sister, and Mother, *Matth. XII. 48, 49, &c. Mar. III. 31, &c. Luk. VIII. 19, 20, &c.*

Of like Strain are also their Prayers to other Saints and Angels, by whose Merits and Intercessions they desire to be helped. On the Festival of *St. Joseph*, the Husband of the *Blessed Virgin*, they have this Prayer: *We pray Thee, O Lord, that we may be helped by the Merits of the Spouse of thy Holy Mother, that what our Weakness can't obtain, may be given unto us by his Intercession.* In some of their Prayers they ask of the Saints, and for the Merits of the Saints

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alone,

alone, those Blessings and Graces which are only derived to Men, thro' *Christ Jesus*. In some they join *Christ* and the Saints together, so on *St. Nicholas's Day* they say, *O God, who hast graced St. Nicholas the Bishop with many miraculous Graces, we beseech Thee that we may be delivered from Hell-Fire by his Merits and Prayers, thro' Christ our Lord.*

And so to Angels, they pray *St. Michael, and St. Gabriel, &c. Help us, Pray for us, &c.*

Thus blasphemously they derogate from the Honour of our Saviour, and transfer his Office to others, making them joint Intercessors, and Authors with Him of that Salvation purchased by Him, and conferr'd upon the Account of none others Merit, nor any other Intercession, but his alone; what is all this, but so many manifest Transgressions of the Law of that God, who has thus awfully declared Himself, *I am the Lord, that is my Name, mine Honour will I not give to another, nor my Praise to graven Images; to which all this Idolatrous Service of Creature and Image Worship is directly oppos'd; being a sharing God's Honour with his Creatures, and giving his Praise to Graven Images.*

And as He has been pleas'd every where throughout the Scripture to describe himself to be a Jealous God, and set forth his Relation to his Church under that of a Husband and a Wife, 'tis easie for every one to apprehend with in what bounds the Duty of that Relation is fenced, and that between a Husband and a Wife, no degree of that Love and Fidelity, which they owe to each other, is to be shared in Partnership with a Third.

How then dares this Church of *Rome* after such manner to provoke the Lord to Jealousie by the Multitude of her Idols, when He hath so severely forbid it, and by a Comparison, so natural and so easie to be

Blasphemous derogation from Christ.

Jealousie of God.

be understood, has signified the Extremity of his Wrath and his Indignation against it.

In many of those Countries where this *Spiritual Fornication* is practised at so great a Height, they well enough understand what the Passion of Jealousie is. The Revenges they take sometime for breach of Wedlock, and the Cautions they use to prevent Abuses of that Kind, shew sufficiently the Resentments they have of it: And if a jealous Husband can't bear that a Wife should so much as see, or speak to, or so much as look upon another Man, but keep them shut up at home from all Converse with any but of their own Sex: 'Tis plainly seen what Apprehensions they have of the Conjugal Duty, and how entirely every Man would possess his Wife to himself.

And how then are they so blinded, as not by a Parity of Reason to infer how inviolably pure the Church of *Christ* ought to preserve her Duty to him her Lord, to whom she is, as a chaste Virgin, Espoused.

Let a *Spanish* or *Italian* Husband consider how well he would like it to have his Wife perpetually seeking the Society of other Men, and never be willing to be in his Company alone, but always desiring to have one or more still with him, and then to give her Reasons for it, that as they are his Friends, she loves them for his sake; and that their being present in the Company with him, inclines him to be the more kind, and in better humour with her; and that when he is out of Sight, the seeing them, her Husband's Friends, or Brethren, puts her in Mind, and keeps up his Idea in her Remembrance; and that she associates her self with them with all sorts of Familiarities, only from the abundance of her Respect to him, and to get them to do her good Offices, and solicit his Affections to her. Would any Husband in the World be satisfi-
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ed with these Excuses? And yet is not this the very Case of the Church of *Rome* in her Worship of a Holy and a Jealous God.

*Suppressing
the Second
Command-
ment.*

And of this they seem to be conscious too, to themselves, by their suppressing as much as they can, the Second of the Ten Commandments. In many of their little Catechisms and Manuals, they leave it quite out, and in others they contract it; and pretending it to be not a distinct Commandment, but only a Part of the First, don't set it at full length, nor give any Explanation of it as distinct by it self; nor make it to signify any more than what is comprehended in the First, *Thou shalt have none other Gods but me.* So that while they believe but one God, and use Images only as helps in their Devotion to Him, if they do not take those Images to be every one a God it self, they are in no danger of Idolatry in Worshipping them; for the Worship which they direct to God by an Image, has God alone for its ultimate Object, and terminates upon Him.

*Idolatry of
the Golden
Calf.*

But of this, the Business of the *Golden Calf* in the Wilderness, is a sufficient Confutation, for it is plain, that *Aaron* and the *Israelites* did not pretend by that to worship any other God, but the same one only true God, the Lord *Jehovah*, who had brought them out of the Land of *Egypt*; and that in the Absence of *Moses*, while he tarried in the Mount, they would have some Symbolical Representation of the Divine Presence to be a Help to their Devotion, and by some visible Object to direct their Adorations to the supreme God, upon whom alone they should ultimately terminate.

And that this was the Case, is plain enough to any, who shall but consult the History of it in the XXXII Chapter of *Exodus*, and afterwards in the History of *Jeroboam*, and his Successors the Kings of *Israel*,

Israel, where they'll see that that Idolatry of the Calves, was not a Worship of any other God, but only the God of *Israel*, and was a distinct Thing from the Worship of *Baal*, and other Abominations of the *Heathen*: and one would think, to consult one's Reason, that the Lawgiver himself should best understand his own Commands, and be able to give the best Explanation of them; and if he has signified his Meaning to be, that He will have no Images at all to be used in this Service, nor no similitude to be made of his Resemblance; It were but reasonable to believe Him, and to take his Word, that He will be offended, and be avenged of all such, as shall thus provoke him to Jealousie, for daring to pollute his Service with Idols, upon any specious Pretences or shews of Piety whatsoever, in Opposition to his so strict Commands, and such severe denunciations and Examples of his Wrath against it.

Another Corruption in their Worship, is that of vain Repetitions, repeating *Ave Mary*. over and over the same Prayers, numberless many times; insomuch, that they are forced to have a String of Beads, by which to keep account, that they may know when they have done. The Salutation of the Angel to the Blessed *Virgin*, and of her Cousen *Elizabeth* to her, is by them used as a Prayer to her, and so to be said Ten times following, and then the Lord's-Prayer, or *Pater noster*; and then again the *Ave Mary*, and then the *Pater noster*, and this round again, and again, according to the length of their String, which usually is Five, or else Ten *Pater nosters*, and accordingly Fifty, or one Hundred *Ave Maries*. And this saying their Beads is a constant, or rather, chief Part of their private Devotions, and as it happens that their Rules direct, or as they find themselves dispos'd, so their Beads are said so many and so many times. And so likewise in some of their Books of Devotion; as in one they call *The Jesus Psalter*, there the Name of *Jesus* is repeated, *Jesu, Jesu, Jesu*, Thirty times together. And whether this can be any thing

thing more than a Lip-labour, let any Man's Reason be Judge.

Besides that, it is contrary to the Use of Prayer, which as *St. Paul* directs, is with *Prayer and Supplication, with Thanksgiving, to make our Requests known to God*; and according to the Examples of Holy Men in Scripture to make use of Words properly setting forth Petitions according to the several Needs we have of his Mercy.

And of a Piece with this, is their *Latin* *tin Service*, and performing the Publick Worship of God in an unknown *Prayers.* Tongue, contrary to the Rule given by the Apostle, that *all Things should be done to Edifying*, 1 Cor. XIV. 26.

Another of their Corruptions, is that *Ceremo-* Number of *Rites and Ceremonies,* *nies.* wherewith they have loaded the Worship of God, and clogged the Christian Church with Forms, and Ritual Observations, no less dangerous than those of the *Jewish*, and have made the Christian Religion to be no longer a reasonable Service, but a Body of carnal Ordinances, and an Exercise of external Performances, bringing the Christian Disciples back again to the Non-age of the *Jews*, on whom these carnal Ordinances of typical Ceremonies were only imposed till the Time of Reformation. The Law of *Moses* being but a *School-Master*, Gal. III. 24. to bring Men to Christ. The Blood of Bulls and Goats, and the Ashes of an Heifer, the Meats, and Drinks, and divers Washings, Heb. IX. &c. being of no other Use, nor instituted to any other End, but only to signify the great Sacrifice of Atonement to be made by the Death of Christ, thro' whom, by the Eternal Spirit, the Consciences of them that believe in Him, should be purged from dead Works, to serve the living God, Heb. IX. 19.

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The forbidding to Marry, and commanding to abstain from Meats, is another great abuse, and directly contrary to Scripture, wherein we are told, *that the Kingdom of God is not Meat and Drink*, 1 Cor. VIII. 8. and that *Meats commend us not to God*, neither is it that *which goeth into the Mouth defileth the Man*. And this Commandment to abstain from Meats, together with the forbidding to Marry, tho' the *Papists* value themselves so much upon it, and place so great Perfection in it, is made a Character of the Apostacy of the latter Times; and plain it is, that the Law of God lays no such restraint upon Men, neither as to one, nor the other.

*Celebacy,
and ab-
staining
from Meats*

And as to the forbearing to Marry, tho' the Scripture has spoken of some, who have made themselves *Eunuchs for the Kingdom of Heavens sake*; yet is it in the same Place said, *That all Men cannot receive this saying, save those to whom it is given*; tho' the Church of Rome has thought fit to lay this restraint indifferently upon all the whole Order of those Men who are to Minister about Holy Things, who are obliged to Vow a single Life, however unable they may be to keep it; and none are admitted to serve at their Altars, nor are supposed to attain to the Perfection of the Christian Life, neither Men nor Women, but such as are devoted to perpetual *Virginity*. Notwithstanding that we are told in Scripture, *That Marriage is honourable in all, and the Bed undefiled*. And that we find it recorded of *Enoch*, Gen. V. 22. *that he walked with God, and begat Sons and Daughters*. And under the *Jewish Law*, where so much regard was had to external Purifications, yet their Marriage was made necessary to preserve the Succession of the sacred Office of the High Priesthood in the House of *Aaron*, by a Lineal Descent. Why then may not Wedlock still be accounted a State
of

of as much Purity ; and Conjugal Chastity be as acceptable to God, as Celibacy ? It appears in the New-Testament, that St. Peter was a Married Man ; and St. Paul, giving Directions about the Wives and Children of the Clergy, shews these Vows of Celibacy not to have been in Use in those Days. And 'tis very strange that any Authority should be pretended to introduce them since. For what St. Paul says concerning a single State, 1 Cor. VII. he speaks of it as *good for the present Distress*, and not to cast a Snare upon any Man, and much less upon a whole Order of Men ; and that those who were Married in those Times of Trouble and Persecution, *should have trouble in the Flesh*. And upon the whole, he advises, *that they that have Wives, should be as tho' they had none ; and they that Weep, as tho' they wept not ; and they that rejoice, as though they rejoiced not ; and they that Buy, as tho' they possessed not ; and they that Use this World as not abusing it, because the Fashion of this World passeth away ;* which is the Reason why we should use all the Things of this World with indifferency, and not let our Hearts cleave to any thing here below, but set our Affections on Heaven.

Neither is there any where to be found throughout the whole Scripture any thing, that shews the Perfection of Religion and Virtue, to consist in such or such a State of Life, or in Eating or forbearing this or that sort of Meat ; but that every Man, in that Calling wherein he is called, therein he should abide with God. He that is called in the Lord being a Servant, is the Lord's Freeman ; And he that is called being Free, is Christ's Servant ; for in Christ Jesus, neither Circumcision, nor Uncircumcision, is any thing, but a new Creature, 1 Cor. VII. 22. Neither if we Eat are we the better, nor if we Eat not are we the worse ; but whether we Eat or Drink, we should do all to the Glory of God, Gal. VI. 15. Nor is Fasting or Eating, Marrying or not Marrying, better or worse in its self, but as it serves more

or less to fit us for the Service of God, and to do Him and his Religion Honour in the World; Besides, that to make their Fastings only to consist in a Change of Meats, is but a Mockery, and does but give a Latitude to those who have a Mind to be Luxurious, to pamper themselves at the same time that they pretend to Fast. There is therefore no Religion in this so boasted Practice of the *Roman Church*; and for People to tie themselves up with Vows, to things which God has not commanded, and which they have for that Reason no ground to expect He should give them Strength to perform, but to give Satan an advantage over them; and to shut up so many in Cells, and Cloisters, is but to deprive the World of those, who might, in an active Life, have been useful to it, to serve their Generation after the Will of God, and to place the height of Piety and Christian Perfection in such Things as cannot be common to all Orders and Degrees of Men and Women in the World, as is not consistent with every State, nor can be practised by every one, in every Rank, is very disagreeable with those Commands of *Christ*, who has in general required of all his Followers, to be perfect as their Father which is in Heaven is perfect; and who has made no such distinction, but that in all Varieties of Station and Condition it may be attained, by having a regard to keeping the Commandments of God, and in whatsoever they do, doing it heartily as to the Lord, and not to Men.

But it is another of their false Doctrines, that of Merits and Works of Supererogation, that upholds this corrupt and slavish Practice: For these Celibate Fraternities and Virgin Votaries are People, that can do more than work out their own Salvation, they have a Redundancy of Merits from these good Works of theirs, which they assign over to be paid in the Rewards of Eternal Life to those others, who living

*Merits and
Works of
Supererogation.*

ing in the World, are not in a Capacity to labour themselves, and the Just God, who, the Scripture tells us, is Debtor to no Man, is to pay this Debt to whomsoever the Pope shall please to draw a Bill to receive it, by associating them into the Merits of these Societies.

Doctrine of Merits contrary to Scripture. Now all this is both absurd and impious, and directly contrary to Scripture, and to the great Basis and fundamental Points of the Christian Faith; that the Salvation of Sinners is the free Gift of God, and the Purchase of the Blood of Jesus Christ, and that our Goodness extendeth not to Him, but when we have done all, we must say, we are but unprofitable Servants, and have done no more than was our Duty to do; and must count all things but loss, that we may win Christ, and be found in Him, not having on our own Righteousness, but that which is through the Faith of Christ, and the Righteousness which is of God by Faith.

Merits and Supererogation foundation of Religious Orders. But upon this Doctrine of Merit and Supererogation, all their several Religious Orders are Founded; the Rules of St. Dominick, St. Benedikt, St. Bruno, St. Ignatius, St. Francis, Sancta Clara, &c. which are all in order to increase the Treasury of Merits in the Church, and to save their own Souls, and the Souls also of many others, and to purchase besides their own share, the Title to an Heavenly Inheritance for those *Seculars* and *Sinners* who live at large in the World, without having leisure for those sublime Exercises in which they are employed.

Carthusian Monks. There is the Order of *Carthusian Monks*, instituted by St. Bruno, who never go out of their Cloister, but live there every one in separate Cells, in solitude, and silence, never meeting in Society, nor speak to any but twice a Week, upon *Sundays* and *Thurs-*

Thursdays, and the rest of their Time, beside what their Devotion takes up, they pass as they can, by Working with their Hands (when they may not use their Tongues) in little Mechanick Trades, weaving Tapes, making Baskets, Turning, Carving little Instruments of Wood, or labouring in their Gardens, of which every one has a little Plot to himself; and some perhaps may stupify and doze themselves with the help of some good strong Wine, of which they have every one an allowed Measure every Day, by means of which they may make a shift to sleep away some of their weary Time.

And the poor *Nuns*, they work with their Needles, making pretty Toys *Nuns tri-* and Trifles) with *Silk, Straws, and Fea-* *sting Em-* *thers, Pin-cushions, Purses, Nosegays, ployments.* Boxes, Pictures, and other such like worthy Entertainers of their Time, to the Honour of God, the Advancing their own and other Peoples Salvation. In this Confinement of theirs within their consecrated Prisons, where they are immur'd for their whole Lives, and may be condemn'd by the Superstition or Severity of their Parents, to pass their Days, and lead a tedious, irksome Life, from the prime of Youth, to the extreamest old Age; and this is called forsaking the World, and by a peculiar eminency, those People alone are styled Religious, and so titled, in Distinction from the rest of Mankind, who, as living in the World, and employed in the Affairs of it, are not so capable, as these Recluse, of *perfecting Holiness in the Fear of God*; but must be helped by a Participation into the Merits of these Societies, to the Rewards of Eternal Life. Now what wrong Notions must these things give People, and how misguided are they, who are thus taught, and know no better what is the Doctrine which *is according to Godliness*.

And what these good Works are, in which so much Merit is placed, and by which Heaven is bought and sold, may be learned both from the present pra-
C tice

rice of their Religious Orders, and from the Lives of their Saints in their Legends, those lying Libels against the Honour of *Christ's* Doctrine, which are not only scandalous to Christianity, but even to common Reason it self, representing such for Saints, who seem to have no Degrees of common Sense; and if it were true that they had done all that those silly Legend Writers had devised to tell of them, they had been fitter to be shut up in Bedlams and Charity-Houses, (from being exposed as Fools and Mad-Men,) than to be set forth to the World as Examples of Believers.

Of Saint *Katherine* of *Sienna*, they tell us an Example of early Piety, that in her Childhood, as often as she went up Stairs, she always kneeled down, and said an *Ave Mary* upon every Stair: That she went into the Wilderness with some other little Girls that she took with her, and there dwelt, and form'd a sort of Monastery, and taught them to say their *Ave Mary's*, &c. That our Saviour taught her to Read; that He came frequently to see her at her Father's House; and walking about the Chamber with her, they used to say over *St. Bonaventure's Psalter* together.

That our Saviour would come to her sometimes by himself, and sometimes accompanied with *St. John* and *St. James*, and sometimes with the Blessed *Virgin*, and that she once brought a Ring, and said to our Saviour, Come, *Son*, I would have you Married to this *Virgin*, and the Marriage was accordingly performed: And that before this, sometimes in her Journey to the Wilderness, she had seen Heaven opened, and a Bride-Chamber prepared for her there. That in her Father and Mother's House she served in the Kitchen, and did all the scullery Work; but was constant in her Devotions all the while; and often in her Extasie and Raptures, she has been drawn up to the Roof of the Kitchen, and there hung for a great while together. That she was very strict

strict in the Duties of Mortification, lay always upon a hard Board, with some Pieces of Brick-bats upon it, to make her Lodging the more uneasy; wore a great Iron Chain so hard girt about her, that it eat into her Flesh, and made Sores. That she whipt her self three times a Day, and mixed *Colloquintida* with all the Food that she eat. And that among some Miracles wrought in favour of this eminent Saint, one very considerable one was, That in bringing home a Basket of Eggs, once she happened to fall down upon her Basket, and yet not one Egg was broke; and to shew that this was by the special Care of a miraculous Providence, her silver Thimble, which happen'd to be in the Basket, amongst the Eggs was crush'd all to pieces, though not one Shell of an Egg crackt.

Of *St. Francis*, *D' Assisi*, his Historian, tells us, that he stripp'd himself stark naked, but whether for Humility, Zeal, or Devotion, he does not tell, and 'tis hard to guess; but so he went about the Streets; and once, when his Father before the Bishop would have dissuaded him from being Religious,

St. Francis.

he there, in Presence of the Bishop, pulled off all his Cloaths, Shirt and all, and threw them after his Father; and after this, his making his Wife and Daughters of Snow, are Examples no less edifying.

St. Nicholas was another Example of Piety from his Infancy, when he would not suck his Nurse on *Wednesdays* and *Fridays* but once a Day.

St. Nicholas.

St. Wereburga, her Heroick Piety was exercised upon a Flock of wild Geese, who devoured her Corn, to whom she sent her Command by her Steward, which they obey'd, and followed him to a House, where he had Orders to shut them up till the next Day, when the Saint came to them her self, and chid them, and commanded them to be gone, and return no more in her Territories; but first they hovered

St. Wereburga.

over her Head, making a clamorous Noise, the Cause of which she by Inspiration understood to be for one of their Companions that had been stolen by a Servant of hers, and caused search to be made for the Offender, who was forced to produce the stolen Goose, which she returned to the Flock, who thereupon went off, and never returned again.

St. Genulph chid a *Fox* that had stolen his Hen, and caused him to fall down dead, as he was running away by a Door of the Church.

But *St. Hieran* had more Christian Tenderneſs to a *Fox*, that had stolen his Shoes; whom by his godly Arguments he convinced of his fault, *St. Hieran.* and melted him into a *Repentance*, so that the poor *Fox* begg'd his pardon, and did Penance for it by Fasting, and would eat nothing till the holy Man bid him.

But perhaps some of these may be look'd upon as Saints of an old Edition, and now out of Date, not worthy to be mentioned; but tho' we should grant that, we can shew them as good of a latter stamp, and whose *Romances* have been written since the *Reformation*, and within this Hundred Years; as of *St. Rose*, who made a Treaty with the *Flies* that infected her Cell, and were very troublesome to her,

St. Rose. that she would give them leave in the Heat of the Weather to shelter themselves under the Roof of her little Hut, and that they should not wound her with their stings, nor should her Hands kill them, but they would live in Amity together; which accordingly, no doubt, they did: And she, like *Katherine* too, wore a heavy Chain, disciplin'd her self, lay upon Boards and Brick-bats, wore a Crown of Nails upon her Head, where it tore the Skin, and made Wounds, and she rub'd her Face over with an *Indian Powder*, and made it all full of ugly sores, to destroy her Beauty; and she burnt the Soles of her Feet at the Mouth of a Red-hot Oven until they were covered with
Ulcers;

Ulcers; and many other such like were the Exercises of her Saintship; and in Reward of all this, (as one may suppose) she had the Honour of being married to our Saviour, and had frequent Visits from him, and he often played at Cards with her, to divert her when she was ill with a great Pain in her Throat.

Thus foolishly do those impious Writers represent the Holy One of God in these their idle Tales, drawing an Image of Him in the meanest Actions like unto corruptible Man.

Mary Magdalen de Pazzi, Maria d' Agrida, and many other Saints, both He's and She's, had all Adventures much of the same Kind, alike true, alike credible, and all equally tending to Christian Perfection. And innumerable are the Collections that might be made of such sort of stuff: And because the poor Monks, and others of these Legend Writers, had but very dull and barren Fancies, there is not much of variety to be found amongst them, but all run much upon the same strain of Scourgings and Cruelties, and tearing themselves, like the Demoniack among the Tombs, and such like Actions of Folly and Madness, discoursing with brute Beasts, Birds, and Insects, and of Charities to the Poor in licking their Sores, which had been fitter for the Dogs to do, and drinking the Corruption that came out of them; of which *St. Francis*, to his own share, drank at once a whole Pint, ('tis enough to turn the Stomach of the Reader;) but it is certainly so, that these things they do write, and relate of their Saints, and do make it pass for Truth; and reason good the Church of *Rome* has to keep the Bible out of such Hands, as must read this for Gospel, and take such Examples as these for Imitations of *Christ*.

The *Blessed Virgin*, Mother of our Lord, she has a Legend to her self, and well she deserves it, there being enough of her History alone to fill a Volume. They give us a long Account of her, both from before her Birth, till after her Death; and abundance

of particulars concerning her Life, of which the Scripture makes no mention. Of her Death, and Assumption into Heaven, they have a most rare Fable, with abundance of Circumstances all of their own devising ; for the Scripture tells us very little concerning that blessed Woman ; and all that is spoken of her throughout the whole Gospel, by all the Four *Evangelists*, is only in Things relating to our Saviour, and to give us his History, not hers ; so that after our Saviour's Crucifixion, when he recommended her to the Care of his beloved Disciple *St. John*, who *from that time took her to his own home*, we never hear more of her but only once, *Acts* I. 14. where she is named, as being in Company with the other Disciples ; which is the last Place where we shall find her to be spoken of in any Writings of the Apostles.

But the Legend Writers have, it seems, had a Revelation, (of which, in the Second Century, when those Tares began to spring up, there was great Plenty,) and they know every particular, how long she lived, though in that they are not so well agreed ; but of the manner of her Death, and of her Funeral, they tell us this pretty Tale. How that weary of living, she desired her Son to take her out of the World, who accordingly sent an Angel to assure her it should be as she desired ; and by this Angel was sent the Branch of a *Palm-Tree* to be laid on the Bier at her Funeral, and a Suit of Mourning Cloaths which she was to put on to die in, and after this, some holy Women who used to visit her were called together, and acquainted with her approaching Death : *St. John*, who was then Preaching at *Ephesus*, in the midst of his Sermon, heard a Clap of Thunder, and a bright Cloud taking him up, brought him to the Door of the *Blessed Virgin*, and the rest of the Apostles were afterwards brought in the same manner through the Air, and they all wept sore, and Adored the *holy Virgin*, who was now preparing her self to die ; and about the third Hour,
our

our Saviour *Christ*, with the Nine Orders of Angels, and the Assembly of the Patriarchs, Prophets, Martyrs, Confessors, &c. came, and stood round his Mother's Bed, and sung a melodious Song, which began thus: *Come, mine Elect and I will set thee upon my Throne, &c.* To which the Virgin answered, *I come; for in the beginning of thy Book it is written of me, That I should do thy will, O God;* and after that, her dead Body spake, and said, *I thank Thee, O Lord; that I am thy Glory; remember me because I am thy workmanship; and have kept that which thou hast intrusted with me:* And after this, her Body became so bright and luminous, that the Virgins who washed it, were not able to look upon it. Then she was carried by St. Peter and St. Paul to her Burying, and St. John carried the *Palm-branch*, and other Apostles followed: Our Saviour in the Clouds attended the Funeral, and sung *Obits* in Honour of the Virgin, and the Air was perfumed with Odours. The Jews stop'd the Corps, and the *High-Priest* laid his Hands upon the Bier, and both his Arms withered and fell off, and the rest of the Troop were struck with blindness, but restored again by St. Peter; and the Body after this is interr'd in the Valley of *Jehosaphat*, and the Attendants that carried it, remain by it three Days, which they spend in Prayer, at the End of which our Saviour descends again with Voices of Angels singing, and Odours perfuming the Place, and speaking to the Apostles, says, *Peace be unto you, what kind of Honour and Glory think you I owe to my Mother?* To which they reply, *It seems just, O Lord, to us thy Servants, that as after having conquered Death, thou reignest for ever and ever; in like manner, that thou raise the Body of thy Mother, and cause it to sit down at thy Right Hand for ever and ever.*

And after more of this kind of Dialogue, they tell you that her Soul and Body were reunitied, ascended up to Heaven, and is there seated next to the Throne of the Holy Trinity, receiving there the Homage of all the Elect, &c.

And this, in short, is the substance of that blasphemous History, which is the subject of much of their Devotion: And next to this, the Story of her House, which has been carried about by Angels, is a famous one. This House made many Journeys formerly, before it came to *Loretta*; but of late Years, since the Time of the Reformation, has thought fit to stay in a Place, and will hardly ever make another remove, the Roads being full of Hereticks, since the Days of *Luther* and *Calvin*, 'tis not so safe Travelling; but there, at *Loretta*, where this House has took up its abode for about this Two Hundred Years, great Adorations are made to the Blessed Virgin, and her Image, and wonderful Miracles have been wrought both there and in other Places, and marvellous Works performed by her Image, as well as by her self. When she is pleased, in Favour of some of her Suitors, to descend from Heaven to Earth, then often she appears a great dealer in amorous Intrigues: One Young Man burning in ardent Love for her, and desiring to see her, obtained his Request, but not without the hard Condition of losing one of his Eyes, as the Price of so great a Favour, to which she willingly consented; and having seen her, found her so Charming, and was so much further enamoured with her Beauty, that he desired to see her a second time; and being required to lose his other Eye, if it was granted, he agreed to it, and so became Blind for the Remainder of his Life for the sake of so Ravishing a Sight. Others of her Votaries were more successful, and paid not so dear for greater Enjoyments; for she bestowed her self in Marriage upon *St. Dominick*, *St. Alain*, *St. Herman*, whom she received into her Bosom with sweet Kisses, and amorous Tendernefs, and gave them her Breasts to suck. In her tender care of the *Monks*, she has sometimes gone round their Beds and blessed them; only one whom she neglected, because he, it seems, lay in his Bed irregularly, tho' one would hardly think it would

deserve

deserve such a Punishment; for it was only that he had laid aside his Girdle, or unloosed his Coat, or put off his Hose, and so lay in Bed barefoot; and perhaps too he did not know of her coming, or he would have took care to be in a better Posture for her. They have set up a Doctrine amongst them of her immaculate Conception, and that she was pure, and without stain in her Birth; but they are far enough from making her so afterwards; and tho' she were Chast and Holy while she lived, they have made her wanton enough since her Death, and made her Behaviour more like a wanton *Venus*, than a vertuous Virgin, and represented her as instated rather in a *Mahometan* Paradise, than in that Angelical Life, where they neither Marry nor are given in Marriage. So scandalously do these wretched *Legendary Writers* err, not knowing the *Scriptures*.

And if they make this blessed and holy Woman not a Pattern of Vice her self, they make her at least a great Patroness of it in others. They tell of a *Nun* that had been debauched by a Priest, and having charge of the Keys of the *Convent*, had left it for Fifteen Years, and frequented the *Stews*, and most infamous Places, and during all that time the *Blessed Virgin* supplied her Place, so that she was not missed; but at the End of those Years she returning again, resumed her former Office, without being known to have been absent, or suffering any blemish in her Reputation. And in another Place, the *Abbess* of the *Convent* was with Child by the Steward of her House; and when the Bishop was preparing to punish her, the *Blessed Virgin* gave Orders to Two Angels to transport her into a Place, where she was delivered, and the Matter so ordered, that when she came to be examined, her Accusers were put to shame, and the Bishop himself forced to ask her Pardon.

What horrid stuff is here, and whither will a Cloud of such Witnesses lead; if these are the Examples of those whose Faith we are to follow; Is it possible

possible we should ever, by Treading in such Steps, arrive at the *Heavenly Jerusalem, the Mount Zion, the City of the Living God*? Might the Scripture but be permitted to People to read, they would have other Apprehensions of what is the Patience and Faith of the Saints, and would find in them other Examples of the Power of that most holy Faith, through which the Servants of God wrought *Righteousness, and obtained the Promises*. St. James tells us, Chap. I. ver. 27. that *Pure Religion and undefiled before God and the Father is this; to visit the Fatherless and the Widows in their Affliction, and to keep himself unsport from the World*. And St. Paul describes the Virtues that should recommend the Widows to the Churches Charity to be, the *having brought up Children, having wash'd the Saints Feet, relieved the Afflicted, diligently followed every good work*. And wills that the younger Women should *Marry, bear Children, guide the House, and in so doing, give none Occasion to the Adversary to speak reproachfully*, 1 Tim. V. And charges Timothy himself to be an *Example of Believers, in Faith and Purity*; and in his Epistle to the *Philippians*, Chap. IV. 8. directs them, *Whatsoever things are True, whatsoever things are Honest, whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are of good Report, if there be any Virtue, and if there be any Praise, that they should think on these things*. And throughout the whole Scriptures, both the Old and New Testament, we find all the Rules of Life that are given to Men are adapted to the Occasions of such as live in the World, and as supposing them to dwell in Societies, and not in Solitudes and Desarts; and so all the Examples of Prophets and Apostles, and even of our Blessed Lord himself, are of going about and doing good, and being exercised in an active Station, to the Benefit and Relief of others, to their Furtherance and Joy of Faith; and in brief, to the general good of Mankind,

Mankind, and promoting the Welfare both of Body and Soul.

Now in Contradiction to all this, the Church of *Rome* has framed her Rules directly opposite, and made those only to be the Saints and holy ones, not who live in the World, and overcome it by their Faith; but who run out of it, and shut themselves up from all civil Society, and leave it to be governed, and the Affairs of Life to be transacted by the worst of People; if these only are the best who are separated thus, and secluded in their Cloisters; and these, by the fantastick Rules they live under, by the hideous and disguising Habits in which they shew themselves, by the *Pagan* and barbarous Austerities in which they pretend to mortifie themselves, do most scandalously deform the Face of Religion, and instead of *Adorning the Doctrine of God their Saviour*, and setting forth his Praise in the *beauty of Holiness*, they do rather tend to make it ridiculous and odious to the World, and so render it hateful and abhorred.

Popish Rules of Saintship, make Religion odious.

All these *Heathenish*, or rather, *Hellish* Inventions of abusing the Body, macerating the Flesh, flaying the Skin, and paying, as I may call it, the Fruit of the Body for the Sin of the Soul, tormenting themselves in those voluntary Humiliations of Will-worship, and *Pagan* Superstitions, have their Patterns only in Religions of the Devil's making, and are instances of his Scorn and Cruelty to Mankind; God, who is infinite in Goodness, will have Mercy, and not Sacrifice; and as he does not afflict willingly, nor grieve the Children of Men, so his gracious Design in all the Sufferings he inflicts upon his Children, is to make them conformable to his Image in Righteousness and true Holiness, to which those barbarous Tormentings and Abusings of the Body do in

Hellish Inventions of Pagan Austerity.

no sort conduce, nor does the Original of them proceed from any thing but his Suggestions, to gratifie his Malice in Mens Torment. The sense of Guilt, under which all Mankind feel themselves, having made them judge some Sufferings to be due for Sin, and some Sacrifice necessary to be offered in Atonement, the Devil perverting these natural Convictions, induced them to these barbarous Practices, and carried it so far, as to make them offer up even their own Children in Sacrifice to their offended God. And we read, 1 Kings XVIII. 28. of *Baal's Priests cutting themselves with Knives and Lances till the Blood gushed out*, to prevail with their God to pity and hear them. And from such as these has the Church of *Rome* copied her Example, and set up such a sort of Service amongst her Votaries, as is more besitting the enslaved Vassals of *Satan*, than the Redeemed Servants of *Jesus Christ*.

Thus miserably has the Church of *Rome* changed the Face of the *Christian Religion*, and made it to be quite another thing than what it was when *Christ* instituted it; and instead of his Church being a Temple built of *lively Stones*, she has alter'd it till it is become no better than a *whited Sepulchre*, full of *dead Mens Bones*, and all *Uncleanness*.

The *Christian Religion*, which is an Institution so worthy of God, so agreeable to his Nature, so pure and holy, of such inward Power and Efficacy, such a wise and reasonable Service, so every way tending to make Man happy in this World, and to prepare him for the Joys of the next, by renewing him in the Spirit of his Mind, and transforming him into the Image of Him that created him, they have turned all this into an outward Bodily Service, render'd it nothing but a System of vain Opinions, and a Rubrick of Forms; making it to consist in a Belief of the multitude of groundless and absurd Opinions,

The Christian Religion turned into a Bodily Service.

nions, and the Observance of innumerable Superstitions, and unprofitable Services, *Pagan* and *Hellish* Austerities, and ludicrous Rites and Ceremonies, drawing out all the Force and Strength of the *Christian Religion*, making it all an outside shew, a Scene of gaudy Pomp and Pageantry, of comick Farce and Gaiety, and Tragick Severity and Cruelty, representing all the Sacred History, and the Doctrine of the Gospel, in childish Scenes of Puppetry, to the Enervating the force of its Precepts, and taking off the Mind from all that is solid and serious, all that is noble or manly, that is any thing Spiritual or Heavenly, that is either suitable to the Nature of God, or worthy the Dignity of Mankind, who are endued with the Faculty of Reason, and created in the Image of God.

So because the Son of God was graciously pleased to take our Nature upon Him, to be born, and die for Man, the Church of *Rome* has thought fit to exhibit these important Truths to her People in several sorts of Puppet Shews.

At the Feast of *Christmas*, in Memory of our Blessed Lord and Saviour's Nativity, she has in her Churches a Cradle with an Image of an Infant in it, which is with great Devotion rock'd by some of her pious Congregation. On *Good-Friday*, they have the Figure of our Saviour upon the Cross, and there

*History of
the Gospel
acted in
Puppetry.*

they perform the Service which they call, *The Tenebress*, having abundance of lighted Candles, which they put all out one by one till they are all in Darkness; and this is Celebrating our Saviour's Passion, and the Darkness that was over all the Land at the Time of His Crucifixion; and after this, the Body is taken down from the Cross, and put into a Sepulchre, and Men stand to watch it; with much more of this kind, which might be related, at the several Celebrations of their Festivals, as if the Son of God came down from
Hea-

Heaven only to furnish Men with a Subject for a Stage Play.

And amidst the whole of the *Popish* Religion, there is a mixture of *Idolatry* that goes all throughout the whole, and makes up an essential Part of her publick and private Worship.

Here in *England*, and other Protestant Countries, Popery does not shew it self at the worst, with all its hideous Abominations, as it is to be seen in Popish Countries; here it is exercised in private, and so is not known what it is; but in those Places where it bears Sway, and has its full liberty, nothing is more enormously gross, nor more scandalously Idolatrous, Streets and Roads are full of Images to be worshipped, and their *Pagan* Processions are continually to be seen,

*Popery not
seen at the
worst in
England.*

the Images carried about upon Mens Shoulders, drest up in rich Cloths and fine Jewels, attended with the Adorations of the People; and to these Images they Bow, they Kneel, they burn Incense, they light Candles, they go Pilgrimages, make Vows and Offerings; and believe them to have spoke, to have Bled, to have Sweat, to have wrought Miracles, and what not?

They have their several occasional Processions, as that of *St. Genoveve*, whose Image is carried about in Time of Drought, to procure Rain. And besides these accidental, there are their constant and Anniversary ones, as the Magnificent one of *Corpus Christi*, which is performed yearly on the Festival of that Day, in Town and Country, but particularly in great Cities, with great Solemnity; the first that Marches in this sacred Procession,

is a great Engine or Machine, as large as a great Cart or Waggon, made to represent a *Dragon*, and with

with gaping Mouth grinding and gnashing the jaws; and next to this, rides a young Heroe, some handsome Youth of Quality, upon a stately Horse, and with a Lance in his Hand, and Two Esquires walking on either side, who must be supposed to be *St. George* pursuing this dreadful *Dragon*; after this comes the several Orders of Monks, Fryars, &c. *Corpus* with all the other Train of devout *Christi*. Attendants upon this pious Solemnity; and last of all comes the Arch-Bishop, bringing the Holy Host and consecrated Wafer, or Body of *Jesus Christ*, which he carries upon a little Patten of Gold, resting his Hands upon a Cushion carried before him, and with a rich Canopy held over his Head; and in this manner gives the People to view this Idolatrous Object of their Worship. But between him and the rest of the Procession, making a Space and Distance, there goes just before the Arch-Bishop, with his Canopy and Cushion, a Man Dancing and Playing upon the Harp, but with his Back to the People that go before, and his Face towards the Host, to which he Dances and makes Musick; going backward all the Way, to the no small Edification, to be sure, of the Beholders.

Then during all the *Lent*, there is the *Penitential* Procession every *Friday*, by way of Preparation for *Easter*; there are their *Fryars*, and all the rest of their Religious, going first in all their Formalities, and after them the *Penitents*, who, to receive the Sacrament at *Easter*, prepare themselves for it by Confession to their *Priest*, and then perform their Sacrament of *Penance*, going in those *Processions*. Some flashing their bare Backs with Scourges until they bleed; some dragging a great piece of Wood at their Heels, or a heavy Chain of Iron; others with drawn Swords held upright at Arms end; some creeping on their Knees, or going backward on all Four; with in-

finite more Varieties of all these diabolical Inventions of silly and abject postures of Punishment, that Satanical Illusion can suggest, to make Reconciliation for Iniquity, to restore them to the Favour of God, and make them fit to communicate at his Table; and by these performances, those profligate Wretches are supposed to be cleansed from their Sins.

And how little Reformation is like to be there by wrought in their Lives, the common Reason of all Mankind, not blinded by these thick Clouds of Superstition, may be judge; besides that Experience sufficiently shews, as all those who have been in *Popish* Countries and seen these mock Shews, can testifie, who know the Customs of these flagitious Wretches, who go on in a Circle of these performances, still living in all excess of Licentiousness, and abominable Wickedness, and at these stated Seasons cleansing themselves with these senseless, ridiculous *Penances*, and *Pagan* Satisfactions.

And the Assisting at any, or all of these *Processions*, is always a Mark of Piety, and what devout Persons of all Ranks and Qualities, even to the greatest Kings and Princes, don't fail to do; it being a

Thing highly meritorious, and of great
Inquisition avail for delivering from the Pains of
Procession. Purgatory, especially in those bloody

Processions of the *Inquisition Prisoners*, where carrying a Faggot towards the burning of those miserable Wretches, is of wonderful effect towards the Salvation of Souls; for which reason, Princes and Persons of the highest Condition rejoice to perform that Service.

Then besides the Pomp and the Idolatry of these *Processions*, there is their publick Worship in their Churches, which is all of the same piece; there are all their three Sorts of Idolatry, that of *Mas*s, that of *Creature Worship*, and that of *Images*; and there the People go to see fine Paintings and Images, rich Altars and costly Adornings; to hear
 choice

choice and exquisite Musick; Prayers said in *Latin*, Ceremonies in abundance; but not to hear Sermons, or to receive any truly Christian Instruction to their Souls Health; and can only stare, and gaze, and listen, without finding any thing to help a rational and serious Devotion, or means to hear the Voice of God in his Word, or being led to entertain any spiritual Converse with Heaven.

*Churches
publick
Worship.*

But in these kind of Things are these miserably deluded People taught to place their Religion; and are kept busied and employed from the Beginning of Life to the End, without ever being suffered to look into the Scripture, or to search after Truth; and being enslaved under this most cruel Bondage, are *shut up in Chains of Darknes, to the Judgment of the great Day*; and 'tis to be feared, some of them cheated out of their Salvation, by those wicked deceitful Guides, who *they ought not, for filthy lucre's sake*, to draw away Disciples after them.

*Hindred
from search
of the
Truth.*

The whole Scheme of Popery being no other than a crafty Design of Establishing a Dominion over the Minds and Consciences, and over the Persons and Purse of her Followers; and to that end alone, do all her new-invented Doctrines tend.

*Popery a
crafty De-
sign.*

Their Doctrine of the Priests Power to forgive Sins, and their Trick of *Auricular* Confession, and pretended necessity of it, founded thereupon, obliging every Soul among them to put his Conscience under the Direction of a Confessor, and to discover to him the inmost Thoughts of his Heart; no Sin can be too great but he can absolve after

*Priests
Power to
forgive
Sins.*

*Necessity of
Confession.*
'tis

'tis confessed to him, and such *Penance* enjoined as he shall think fit ; and no Sin so small but may prove Damnable, if concealed from him : This Doctrine is very useful to keep Mens Consciences in awe, and to establish the Dominion and Tyranny of their Guides.

Purgatory is another very useful Doctrine for supporting the Papacy, as it serves to make People have need of *Indulgences*, of which the *Pope* is the Sovereign Dispenser. Now if of all them that die, all should be supposed to go only to Heaven, or to Hell, as the first would have no need of Relief, so the last would be capable of none ; so for this Reason was it necessary to have this Fable of a third Place invented, this Prison

of *Purgatory* ; of which the *Pope* keeps the Keys : Our Saviour *Christ*, we know, as he has told, *Rev.* I. 18. has the Keys of Hell and Death ; and He has the Key of David, and openeth and no Man shutteth, and shutteth and no Man openeth, *Rev.* III. 7. But this *Purgatory* House is the great *Babylon* that the *Pope* himself hath built, by the Might of his Power, and for the Honour of his Majesty, and therefore he alone is the Master of it, and keeps in, or lets out at his pleasure.

And this *Purgatory* is a most dreadful Place of Torment, as several Holy Men, who in their Life times have had Visions of it, have declared, (the Scriptures indeed tell nothing of it ;) but these have heard the Groanings and the Roarings of Souls under their Sufferings there. It is a House, it seems, of three Stories, and so many degrees of Punishment, each exceeding the other ; but in every one of them the Torments are most exquisite and intolerable : There are Souls fried in *Frying-Pans*, scorch'd and carbonado'd like Fish for Fricassie ; some are roasted in the Fire, and others scalded in hot Water, and

and again thrown suddenly into extream cold ; all which must needs be most dismally painful for a Soul out of the Body to be thus managed, and would make a dying Man, that can believe this likely Story, give away all his Estate from his Heirs to be kept out of it, or to have his time of abode there shortned.

And this the *Pope* can do ; for he dispenses the Indulgence, and commands the Treasury of Merits, by which these Pains are mitigated, and the Goal Delivery hastened, and these he sets to Sale, and is paid well for all that he lets go ; and for these *Purgatory Sufferers*, his *Priests*, *Monks*, and *Friars* say Masses ; and for these his *Nuns* keep Praying, and all must have Money for their Pains ; There being no Peny, no *Pater noster* ; and by these means doth the Church of *Rome* ingross great Wealth.

*Purgatory
brings in
great
Wealth.*

Another Source of Riches, is the noble Treasure of Relicks, with which that Church abounds ; and these are likewise to be bought, and are of prodigious Efficacy both for Soul and Body. Our Saviour hath said, *The Flesh profiteth nothing*, Joh. VI. 33. But here the Flesh profiteth all. They have the Finger of one Saint, the Tooth of another ; some of the Parings of their Nails, their Hair, their Skulls, their Blood, their Garments, and I know not what ; some of the Blessed Virgin's Milk, the Linnen in which our Saviour's Body was wrapt in the Sepulchre, a Handkerchief with which He wiped his Face, and left thereon the Print of his Features, which He himself bestowed as a Gift upon one *St. Veronica* ; and these again have multiplied themselves into one or two more, which are kept as Sacred Depositums among them ; and these can derive Virtue down to others, and are Instruments of great Use, and

*Relicks
likewise
bring in
great
Wealth.*

Miracle-working Virtue. These can cleanse from Sin, deliver from Purgatory, preserve from Death, from Danger, from Sickness, from Witchcraft, from Thieves, Fire, and all sorts of sad Accidents; so that with these helps, the Subjects of the *Roman Communion* are sure to be safe both in Soul and Body.

At *Cologn*, they have the Heads of Three wise Men, (Kings, they say, and call them by their Names,) who came from the *East* to worship our Saviour at his Birth, *Matt. II. 2.* These Skulls they have in a Church there, lock'd up within a little enclosure of an *Iron-gate*, of which the Canons of that Church keep the Key; and here, with a little Instrument or pair of Tongs, they take little Printed Tickets of Paper, which they keep there in readiness, and with these Papers they touch those Skulls, which gives to them a Virtue, which is describ'd in the printed Tickets in *French*, in these Words: *Ces Billets ont touché aux trois testes des S. Roys á Cologn, ils sont pour les voyagers contra les matheurs des chemins maux deteste mal caduque frevres sorcellerie toute sort de malefice, & mort subite.* And here is pictured in two Columns, in one, the three Kings upon their Journey, with the Star beside them, and with their Crowns and Sceptres, and Ensigns of Royalty, and each their several Offerings in their Hands; and in the other Column is a City, one may suppose *Jerusalem*, and above that in a Cloud, as in Heaven, are these Three again together with a Woman, and an Infant in her Lap, no doubt, designing the *Blessed Virgin* and our Saviour; and next to that, making much of the Child, an old Man, perhaps intended to signify the *Antient of Days*; for in that impious manner they do oftentimes presume to describe to sight the most Holy and invisible God, contrary to his express Command, *Deut. IV.* And then over the Tops of these Pictures is in *Latin* these Words:

Sancti

*Sancti tres Reges, Gaspiar, Melchior, Balthasar,
Orate pro nobis, nunc, & in hora mortis nostrae.*

In English thus: *Holy three Kings, Gaspiar, Melchior, Balthasar, Pray for us now, and in the Hour of our Death: And the other is, These Tickets have touched the three Heads of the Holy Kings at Cologn. They are for Travellers, against Misfortunes on the Way, Pain of the Head, Falling Sickness, Fevers, Enchantments, all Sorts of Witchcraft, and sudden Death; and these Papers are with great Devotion received, and Money given for them; and are made use of for all the purposes there expressed; and these are pack'd up in all Goods and Parcels sent from thereabouts, and are infallible Security for their safe conveyance, as they are Preservatives to all that wear them.*

Thus does that wicked Church of Rome cheat and abuse those poor Souls committed to her Charge, giving them a *Stone instead of Bread, and for a Fish a Scorpion; with feigned Words making Merchandice of them; the drift of all this Trade of hers, being to enrich her Clergy, and keep the People poor, maintaining all her swarms of lazy Monks and Friars, those Locusts and Caterpillars upon their spoil.*

*Purgatory
and Re-
licks tricks
to gain
Wealth.*

All the several Orders of their Religious, as they call them, being no other than so many Burdens and Plagues upon those Countries where they live; the *Mendicant* ones especially, that is, those who devote themselves to perpetual Beggary: And under a pretence of Charity, from the Practice in the Apostles Times, of *having all things common, and distributing to every one according to their needs; and our Saviour's Trial of the young Man's sincerity, in saying, If thou wilt be perfect, sell that thou hast, and give to the Poor; give away all their Estates; and some there are, who ne-*

ver had any ; but as a State of greater Perfection, they enter themselves into these *Mendicant Orders*, and so live all their Lives upon the Labours of others, contrary to that Rule of the Apostle, that *if any would not Work, neither should he Eat*, Tit. VIII. 14. and would that People should labour, *working with their own Hands, that they might have to give*

to them that need : And by his own Example, further recommended this to them, *labouring with Travel Night and Day, that he might not be burdensome to others*, and making his own Hands to minister to his Necessities. Instead of which, these idle Vermine live a lazy, unprofitable Life, having nothing to do, but saying over their Beads and Breviaries, sing their Masses, and sell their Reliques and Indulgences ; and for all the rest of their Time, do nothing but go about a Begging, and Eat the Bread out of other Peoples Mouths, who work hard for it ; and an honest Countryman can't Reap his Harvest, nor gather in his Vintage, nor his Olives, without I know not how many of these about him, forcing from him, by way of Alms, the Fruit of his Sweat and Toil, to maintain them in their Idleness, where all the Harvest time they go every Day with each an Ass into the Fields and Vineyards, and there beg till they go laden home ; and the poor Husbandman, who must Eat the Bread in the Sweat of his Brow, and must perhaps pay Rent, and has a Family to maintain, sees no end of this Tax upon him while his Harvest and Vintage last, nor indeed then neither, since their Trade of Begging goes on all the Year round, and all the Seasons and Places are plagued with them ; and those who Travel into P pish Countries, find their Tables surrounded with them, and can't be suffered to eat their Meat in quiet without giving them a *But after this manner are Popish Countries devour-*

devoured and depopulated, and the labouring and industrious Part of the People eaten up by idle and useleſs Clergy. For here the Reader is to note, that the *Romiſh* Clergy are of Two ſorts; the one, the *Seculars*, are the Biſhops and Pariſh Priests, who are ordained, as the Proteſtant Clergy, to the Work of the Miniſtry, and to have the Tythes for their Maintenance, and to undertake the Care of Souls in the Pariſhes where they are ſettled, and theſe are generally the honeſteſt Part of the *Roman* Clergy; but then theſe are they that are in leaſt Eſteem among them, and therefore called, *Seculars*, as being Men of the World, and of a lower Form in reſpect of thoſe others, who are diſtinguiſhed by the Names of *Regulars*; ſuch who live in Cloiſters and Colleges, as *Monks*, *Friars*, *Jefuits*, &c. under the Rules of their ſeveral Founders, (St. *Jerome*, St. *Auguſtine*, St. *Benedict*, *Bruno*, *Francis*, *Dominick*, *Ignatius*, &c.) and the Monaſtick Vows, and go dreſt in their various diſguiſing fantaſtick Habits, after the Brainſick Inventions of their Founders; and all theſe have their Houſes Eadowed, and good Revenues belonging to them, only the Begging Orders, who ſome of them have no more but their Houſes and Gardens. And thoſe *Regular* Clergy are always undermining the *Seculars*, and begging away the Tythes from them, and Eating the Bread out of their Mouths.

The whole Frame of this *Romiſh* Church, being nothing but one continued Cheat and Tyranny from the Beginning to the End, and every way deſtructive of the Liberties and Welfare of Mankind. 'Tis ſuch a Bondage of Slavery, ſuch a Maſs of Error, ſuch a confus'd Mixture of Licentiousneſs and Strictneſs, ſuch a Fardle of Impertinences, ſuch a Huddle of Contradictions and Inconſiſtencies, ſuch an enormous Body of Superſtition and Folly, of Idolatry, Blaſphemy, Impiety, and Impurity, ſuch a devouring Monſter of

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Cruelty,

Cruelty, in a Word, such, as the Scripture calls a *Mystery of Iniquity*, as is not to be equalled in any Religion that ever was yet in the World; exceeding even the *Heathen* and *Mahometan* in Cruelty of Persecution, and improving upon all the Patterns taken from them of abominable Idolatry, Folly and Wickedness; and all this to be grafted on so pure a Stock as *Christianity*, and made to subsist and grow up with it, is the Thing to be wondred at.

Now one would think it almost impossible, that People knowing any thing of the Christian Religion, and the Fundamentals of that holy Doctrine, could ever admit things so contrary to take place with it; but in fact it is so; they do do it, and that they do, can be imputed to nothing but a Judgment of God, and a Judicial Blindness under which they are hardened, and given up to strong Delusions to believe a Lie. But though these Corruptions have, by the Iniquity of the Times, crept in, and Errors by degrees introduced in Times of Darkness and Ignorance, when Learning was rare in the World, the Incursions of barbarous Nations having in many Places rooted it out, and while designing Men made their Advantage of it to advance their worldly Design; yet now since those dark Clouds have, through God's Goodness, been in many Places broke, and the light of Truth shined through, and the Art of Printing being happily found out to the Reviving of Learning, and rendring it more cheap and easie; and the Bible, the Word of God, being brought out of Confinement, and put into the Hands of the People. Yet all this notwithstanding, to see Men still so pertinaciously adhering to, and with so much vehemence contending for these Errors, is a most amazing thing.

And though in *Papish* Countries, where all imaginable industry is used to keep People in Ignorance,

norance, and where they are by force detained in that Communion, and by Cruelty deterred from seeking after Truth, neither have indeed any opportunity for it; the Bible, nor any *Protestant* Book being suffered to be brought into many *Papish* Countries.

Yet for those *Papists* who live among *Protestants*, and especially here in *England*, how they can be so contented, is very unaccountable; and most strange, how they can go on to hear their Religion charg'd as 'tis, and yet not enter into any serious Enquiries about it?

But the Prejudices of Education are so powerful, that few People ever have the Strength to get above them. The generality of Mankind do usually take up with the Religion they are bred in; and one Man is a *Christian*, for the same Reason that another Man is a *Jew*, a *Heathen*, or a *Mahometan*, i. e. because he was bred up in it; it was taught him by his Parents, and it was perhaps the Religion of his Ancestors; so that to most People the Religion they profess, is a thing as accidental to them, and as little of their own choice, as the Name they bear, or the Country they were born in. So that a Man born in *Spain*, is a *Papist*, for the same Reason that he is a *Spaniard*; and so a Man born in *England*, is as well a *Protestant* for no better a Reason, but because he is an *English* Man. And had their Lot and Birth-place either of them happened to have been counterchanged, the *Spaniard* might as well have been the *Protestant*, and the *Englishman* the *Papist*; most Peoples Religion being rather a part of their Fate, than of their judicious Choice.

And one principal Reason of this, and what is much to be lamented, is, that the greatest part of the World are not seriously enough concerned about the Things of another Life, and the Safety of their precious Souls; and being negli-

gent about the practical Part of Religion, are much less solicitous about the Doctrines.

A great many are wholly ignorant and unlearned, and a great many have not opportunity of Information, and especially in *Popish* Countries; and many others have not Judgment to distinguish, especially if they are led into perplexing Disputes.

And the generality of Mankind are not of thoughtful and inquisitive Minds, and are chiefly taken up with the Cares of this Life, *what they shall Eat, and what they shall Drink, and what they shall put on.* Besides, that all the Disciples of the *Roman* Communion have their Necks bowed down from their Youth, that makes it hard for them in any wise to lift it up themselves; those of any Quality among them are bred up, the Daughters in Nunneries, which is indeed the only Service those Societies can pretend to do the World, in helping to Educate Youth; and the Sons in the Colleges and Seminaries of their Priests and Jesuits, where they are practised betimes in all the superstitious Exercise of their Religion, and their young Minds thoroughly tinged and seasoned with it; and there they are taught to have an awful regard to the Dictates of their Superiors, and not to dare to disbelieve any thing that they teach them, but to be in an entire Obedience of Thought, Word, and Actions, to their Guides.

And those who have thus been overawed in their Youth, can hardly ever after recover their freedom; besides that, they are taught to suspect their own Judgment, and every one to think with himself, I am a private Christian, and shall I dare to oppose my Opinion to that of the whole Church; shall I dissent from the Belief of those Doctrines that she teaches? And being bound by the *Trent* Creed, not to understand the plainest Scripture it self, but according to the Sense which their Church gives it; and being under the Guidance of a Confessor,

feſſor, as every ſingle Soul among them is, and bound to diſcover to him their moſt ſecret Thoughts, and to confeſs all their Scruples and Doubts, whenever they have any, it is almoſt next to impoſſible, for People in ſuch Circumſtances ever to draw their Necks out of the Yoke.

Another thing is Intereſt, and worldly Reſpects, which ties a great many to that Communion. The Church of *Rome* has great Riches and Wealth in her Hands, many noble Preferments, Dignities, and rich Benefices to beſtow, and this keeps all her Eccleſiaſticks cloſe to her; and in all *Po-piſh* Countries there is no Civil Preferment, nor any Encouragement, but to thoſe of her own Communion; but on the contrary, great Hardſhip to be undergone, and oftentimes the moſt cruel and terrible Perſecution. In *Spain*, *Portugal*, and *Italy*, there is the conſtant Terror of that Hell, the *Inquiſition*, enough to keep all their People from daring in the leaſt to put their Head over the Pale, to look out after Truth; the leaſt ſuſpicion that is, being ſufficient to bring a Man within the Verge of that unjuſt and merciless Court; if a Man be but any way ſuſpected of *Hereſie*, if his Enemy do but out of Malice go and accuſe him, that ſhall be enough, he is immediately taken up by the Holy Office, (as they call it) and carried to their Priſons, little dark Cells, without either Room to walk, or Seat to ſit, or Light to ſee, nothing but a ſmall Bed to ſleep on; where he may linger out in that hideous, dark and looſe ſome Sadneſs, as much time as they pleaſe, Weeks, Months, and Years, and in concluſion be roasted alive, and ſhall never, as in other Courts, have a fair and open Trial, nor be confronted with his Accuſers Face to Face, nor ſo much as be told who they are; but there he ſhall be examined to make him accuſe himſelf, and to tell for what Reaſon he finds himſelf to be put in; what it is he has been guilty of, and who have been his Ac-compliſhes

complices in his Crime; and no denial here, and protestation of his Innocency, can serve his turn, or procure his Enlargement; but he is put to the Rack, and there tortured till he makes a Confession; and he must not only accuse himself, but others also, whom he must name as Accomplices in his Crime; and as none that is once taken up by the *Inquisition*, does ever escape without undergoing the Torment of the Rack; so there is rarely any one got in there, but it is the Occasion of bringing in many more; and so it goes on without end, and this especially among the Rich, where it always falls heavy, and not only upon their Persons, but also their Estates; and when the Head of a Family is taken up, all their Effects are immediately seized on, and that is never restored, though the Person should escape with his Life; which if he does, he may beg his Bread for the rest of his Days, as the others of his Family may do in the mean time, who are all turned out of Doors as soon as ever the Master of the House is carried before the Holy Office.

And such Terrors as these may very well deter People from venturing to incur such Penalties, and may make them endeavour to wink hard, and persuade themselves they are in a safe Way, rather than by enquiry, to expose themselves to a certainty of such dismal Sufferings; but though such Reasons as these may be more than abundantly sufficient to retain those who are under the more immediate Power and Reach of this Tyranny, one would think it need not be so with those, who having a happier Situation, are in no such danger; and living among *Protestants*, may have opportunity to inform themselves, as well as they have Warnings given them of the Dangers of their State.

But those, though they are not holden in by the same outward force, are no less restrained
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and tied up by those inward ones, those bands upon their Spirits; and after they have once imbibed those Principles of Superstition, and have been brought to make a Conscience of admitting any Doubts, or hearkening to any Arguments opposing their Opinions, it is not easie for them either to assume the Liberty of the rational Nature, or to divest themselves of those false Opinions, that have so grown up, and are become rooted in them; and for these Reasons it is, that, humanely speaking, so few of the *Papal* Subjects do ever emancipate themselves from her Chains; besides what may be attributed to the judicial Blindness under the Judgment of God, by which they are hardened, and made like the Idols they Worship, *having Eyes they see not, and having Ears they hear not.*

But, however this may be the Case of the Commonalty of the *Papal* Kingdom, one can hardly think it to be the same with their Rulers and Guides; and it is scarce possible to believe but they must know the Imposture, and be consenting to it, at least, the Learned of them; and those who have any recourse to the Scriptures, can hardly be ignorant of the Opposition of their Doctrines to them; and it is a sign they are not so, that they do so carefully keep those Divine Oracles lock'd up, and conceal'd from the Eyes of their People; nor is there any thing they have so much reason to fear, nor that would prove so fatal to their Kingdom of Darkness, as the shining Light of those Truths; for if that Candle were but once permitted to be set in the Candlestick, and no longer kept under a Bushel, it would give *Light to all in the House*, and the *Popish* Religion would all fall to the Ground, and vanish of it self, like Shadows at the approach of Day. If the Bible made for the *Popish* Religion as much as it makes against it, they would be free enough to permit the Reading; if their Doctrine were to be found in the Scripture, no Encouragement would be

be wanting to their study; for we see how glad their Controversial Writers are, when they can find any thing in Scripture that seems to look their way; one single Word or Phrase in Scripture, that they can by any force or straining wrest to favour their Opinions, how do they make the most of it, and how mightily do they Triumph in it, and set it forth in their Books, as seemingly the most ample Quotation?

As for Example, that famous Place of theirs for *Transubstantiation*; *This is my Body. And he was known of them in breaking Bread*, Luk. XXIV. 35. where the Apostles were assembled together to break Bread; for giving Bread only, and no Wine. And that of *Malachi* I. 11. *In every Place Incense shall be offered in my Name, and a pure Offering*; for the Use of *Incense*, and for the Sacrifice of *Mass*: And for the Use of *Images*, God's having appointed the Figures of *Cherubims* to be made in the *Tabernacle*, and the *Brazen Serpent* in the *Wilderness*. And for *Purgatory*; *He shall be saved so as by Fire*, 1 Cor. III. 15. These, and such like, they pretend to be full Proofs of those several Doctrines; though to those who go thro' the whole Scriptures, and take the whole scope and connexion of one Place with another, it is found to be quite otherwise. And 'tis a sign those Doctors themselves are conscious of this, that they dare not, nevertheless, trust their People to see with their own Eyes, and to search the Scriptures themselves, where there is so much Proof on their side. But they must still take their Word, and have nothing of Scripture but at second hand, as they find it in their Books, and in such bits and scraps as they think fit to give it them; and while they do so, what opinion can one have of their Honesty? and what can one think, but they must Sin against Light and Knowledge? tho' it must withal be confess'd in their favour, (to give the Church of Rome her due) that they would gladly let

let fall a great many of their Errors, wou'd drop many of their Customs, if they cou'd tell how, without the Shame of owning themselves to have err'd. All the Palliations of her modern Writers, who endeavour to set forth a more refin'd sort of Popery, and to pare off some of the grossest Parts of it, show how fain they would make something of it better, if they might; but their *Protestant* Adversaries won't let them; they have their Eye upon them, and watch them too narrowly to suffer them to do it; they shall not drop their false Doctrines in that sly manner, and then be ready to face the World down they never held them. No; let them fairly renounce their Infallibility, and acknowledge themselves to have err'd, and then, in God's Name, let them reform as soon as they please.

But in the mean time thus it is; and for refusing the uncertain Foundation of groundless Traditions, and the *Receiving for Doctrines the Commandments of Men*; and not admitting the prophane and old Wives Fables, and the cunningly devised Stories of them *who lay in wait to deceive*, the sincere Professors of the Truth have in all Ages, since the growth of Popery, been killed all the Day long, and are accounted as Sheep appointed to be Slain: The Roman Church burning always in Rage and Malice against those of the Reformed; and never ceasing in her restless Endeavours to ruine them, or else to bring them back to her Communion: The Roman Religion being of all others the most Fierce and Bloody, and the most insatiate in Cruelty, that ever was in the World, having this to aggravate her fault, *That it is worse in Her, than in the Heathens*: For she in this barbarous manner abuses them that are her own Flesh, who are Servants of the same Master, Disciples of the same Lord, believing in the same Saviour, whose sacred Name ought to endear them to each other, and for whose sake, they should love as Brethren; it being His peculiar Command to all his Followers, that

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that they should *love one another*; and make themselves known of all Men to be his *Disciples*; not so much by their *Creeds*, as by their *Charity*. And how contrary the *Roman Church*, in all her practices, is to this, as well as many other of the *Precepts* of his Gospel, is but too notoriously manifest.

But indeed, to speak out, and Characterize that Church aright; She is not so properly to be called a Church, nor her *Dogmas* to be esteemed a Religion, as a Faction, a Combination, a Corporation, a Body Politick, erected only upon carnal Motives, and subsisting only upon worldly Supports, and upheld by Craft and humane Policy.

I speak here of the Church of *Rome* as it stands distinguish'd from all the *Reformed Churches* by their *Trent Creed*, which is properly the Faith, by which the Church of *Rome* is distinguished and divided from all other Christian Churches, who deny this *Trent Creed*, and hold only the Apostolick one; which, though in common with them, the Church of *Rome* does profess to hold likewise; yet she does virtually, and in effect deny, by having superadded that other to it, by which the *Christian Faith* is overthrown, all the Doctrine of the Apostolick Creed being invalidated by the Addition of that of *Trent*, without which, according to her Doctrine, it is insufficient for Salvation.

For if the Believing of the Headship of *Christ* to his Church is not enough, without believing the Headship of the *Pope*; if Union with *Christ*, cannot save without Union with the *Pope*; if believing the Forgiveness of Sins, will not do without believing the *Pope* to have that Power; if believing a Heaven and Hell, without believing a *Purgatory*; Praying to *Christ*, without praying to *Saints*; Trusting in his Merits alone, without trusting in theirs; Worshipping a Saviour in Heaven, without worshipping his Image on Earth; Receiving Bread and Wine in Commemoration of Him,

Him, and Feeding on Him by Faith, without believing you grind Him with your Teeth, and swallow Him into the Stomach, like Meat to be cast out into the Draught; Believing Him to have offered himself once upon the Cross, without believing He is offered by the Priest every Day in the *Mafs*; taking the Apostle's Word, *Heb. X. 12.* for his *being for ever sat down at the right Hand of God*, instead of theirs, for being at every turn brought down by them upon Earth: If none of all these, I say, are sufficient without the other, why, it is of no value, and only like so many Cyphers without a Figure, and stands for nothing at all. Those truly Christian Doctrines being of no avail of themselves, if they cannot save without the Addition of those of *Trent*.

Therefore of that Church it is I speak, of which the Pope is the Head, and the *Trent* Creed is the Faith; and of that Church, I say, it is nothing but a Faction, a Party in Combination against Christianity, and the Power of Godliness; and is altogether supported by Humane, or rather Diabolical Policy, and has no Christianity in it, nor no other Aims but what are Secular and Worldly.

Our Saviour has told us, *the Children of this World are in their Generation wiser than the Children of Light*; and the Church of Rome is a most manifest Instance of it. Her Arts to maintain her Power, to encroach upon others, to acquire Riches, to enlarge her Dominions, and to establish her Sovereignty and Rule, so much outdoes all other Societies, as is no where the like to be found throughout the whole compass of the World: For first, it is an Empire, established under the Sovereignty of the *Pope*; and he being the Head and Centre of Unity, there is from him a Correspondence settled through all the Circuit of his Dominion; and from *Rome*, the Seat of his Kingdom, to the utmost Corners of the Earth, wherever his Subjects are spread, there is an Intelligence kept with him, and

his Intelligence is maintained by the Trick of *Articular* Confession, by which they have all the Cattle of their Flock in Yoke. Every single Soul among them being under the Guidance of his Confessor, and having his Conscience in the Hand of his *Priest*; and those Directors themselves are under the Hands of other Directors, and in many subordinate Degrees, under their several Superiors, and according as the Interest of their Polity requires, the inferior *Priest* sends to his Bishop, or to his *Provincial*, or to the *General* of his *Order*, and so on to the *Nuncio*, and to the *Pope*; and as occasion requires, give account of their Affairs, and take Directions how to proceed, and how to manage their Interests.

X For this Trick of Confession, is a great Means of upholding their Government, and a main Instrument of their Power; for by this they keep the Consciences of all their People in Subjection; and by this, they know their Tempers, and find out every Man's Designs; and by this they turn and wind them which way they please. They can in Confession, infuse what Opinions they think fit; if any be in danger to break off from their Communion, they presently know of it; if any have Scruples or dislike to any thing in the Church, they can immediately crush it; if they cannot satisfy it, they can check and stifle it in the Birth.

Here, if they have any Villany to be committed, a Prince to be assassinated, or any Thing or Person to be remov'd out of their Way, they can tell where to find a harden'd Villain fit for their purpose, and, in Confession, instruct him in what they would have done, and persuade him of the Merit of such an Undertaking, and provide him with an Absolution if he die in the Attempt.

When they have occasion to set up the Credit of any Doctrine, of any particular Image, or Church, or Order; they know where to pick out some Visionary *Nun* for their purpose, to select out of those

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Prisons one of the hopefullest fantaſtick Girls, whom, with Watchings, and Faſtings, they can bring to what degree of *Flatus* they pleaſe; and, this with the ſkilful Management of a wiſe Confefſor, may produce Divine Revelations and Discoveries of whatſoever they have need of.

Another of their Arts, and which is manag'd likewise by the Means of Confefſion, is to keep People from all ſerious Enquiries into the Grounds of their Religion; and for this, the Guides of Souls are to keep a careful Watch, and when they meet with any ſerious or inquisitive Tempers, they are to curb them, and either to employ them much in Devotion, to fill up their time, that they may not read; or if they will read, put ſuch Books into their Hands as ſhall tire them, and take off their Edge with tedious and unprofitable Reading. To the Merry and Gay, they allow their fill of Diverſion, let them Card, and Dance, and Sing, and Play, and what they will; any thing but ſearching and thinking. And to the Devout and Superſtitious, Prayers, and Pilgrimages, and the like, muſt amuſe them, and ſtay their Thoughts from roving out of Bounds; and of theſe Two Sorts, are moſt of the People generally in *Poſiſh Countries*, either the Thoughtleſs and Gay, or the Superſtitious and Devout; and in theſe two Ways they are taught to fill up their Time, and never allowed nor encouraged in any deep ſearch, or ſevere Enquiry after Truth.

Another Artifice of *Papal* Craft, is the buſineſs of the Celibacy of the *Clergy*, who being all without Wives; by which means they are more intirely at the *Pope's* Command, and more at leiſure to attend his Buſineſs; and having no ties at home of Wiſe and Children, are ready to go and come at any time; and being without any ſuch Relation, give no Pledges to the State and Government wherein they live for their good Behaviour. Beſides that, not having their Affections excited by the

Endearments of such Relations, they are less tender-hearted than other Men, and so fitter to be the Executioners of all his Designs; and the Article of his Supremacy; and the Independency of the Ecclesiastick upon the Civil Power, transferring all their Allegiance to the Pope, make them in all Things steadily adhere to him.

And these Clergy of his are a main Support of his Power, especially the *Conventual Clergy*, who are very numerous in all *Popish* Countries, and many of them very Rich, by the great Endowments and Revenues belonging to their *Convents*; and these are entirely devoted to the Interest of the *Papacy*, and Destruction of the *Protestants*; and are ready to compass Sea and Land to make their Proselytes; and leave no Stone unturned to overthrow the *Protestant Churches*, and to bring them again to that of *Rome*. These fill *Protestant Countries*, and put themselves in all sorts of Disguises; get into all Callings and Employments; insinuate themselves into all Companies and Councils; and are in all publick Places, helping to invent and spread Rumours; to create Jealousies; foment Discontents; stir up Dissentions; and are ready to take sides wherever there is most mischief to be done to the Affairs of the *Protestants*; and to take part with whomsoever is most in Condition to do it; making it their constant Business and Endeavour to set *Protestants* at variance, to bring them to ruine, and to dash them one against another. And of these Monasticks, his Janisaries, the Pope draws out great Detachments whensoever he has occasion; and whensoever any blow is to be given to the Protestant Interest, then these flock over in great Numbers, to be ready with their helping Hand; and if it happen that they fail of their stroke, why then they have but to go back again to the Place from whence they came, get again into their Convents, and there lie by
till

till another opportunity; so that they are a sort of *Militia*, presently to be raised upon any occasion; and with this Army of his, the Papacy has defended it self, and annoy'd its Enemies from time to time; and the Order of *Jesuits* instituted by *Ignatius* just at the Time of the *Reformation* have been most eminently serviceable to this End, and contributed not a little to the upholding the Papacy when it seemed ready to sink; and how much confusion and trouble they have, and still do occasion among *Protestants*, experience does but too sadly testify. And whoever will observe, may see what an influence they have, and what turns they can give to the prejudice of the *Protestant* Interest, into whichsoever Scale they cast their Weight. Any thing about which the *Papists* think fit to clamour, what a Noise it shall make? and any thing about which they think fit to keep silence, how easily shall it be hush'd? and that nothing makes so loud a Roar, as that wherein their Voices join to help the Cry. So busy are they, and so continually upon the Watch against the *Protestant* Interest, and so constantly at hand; these flying Squadrons of their Clergy, who have no other Work so much to do, as to go about among the *Protestants*, seeking whom they may devour.

A Third Thing is, furnishing People with a Religion consisting chiefly of Externals, and teaching them to rest in Exterior Things, by which they are taken off from looking after the Interior Part and inward Power of Religion; and this being more agreeable to the corrupt Nature of Mankind, draws greater Numbers to this Communion, and keeps them with more ease in it.

A Fourth Thing may be reckoned, the Pretence of Infallibility, and that the Church cannot err; and this makes Men think themselves safe in such a Society.

A Fifth Thing is, the Damning all that differ from them; this makes People, through Fear, to run into her Pale; and if there be no Salvation without it, they are ready to infer, there is no Damnation within it; and so shelter themselves quietly within her Bosom.

Sixthly, The *Pope's* Pretence of the Power of the Keys; his Binding and Loosing, and his Property in the Treasury of Merits, and in dispensing Indulgencies; these Things make People rest themselves under his Shadow.

A Seventh Thing is, the Golden Cup he has in his Hand; the Riches he has to give and buy People to his Party.

And Eighthly, what does as much as all the rest, and that which keeps the Door, that none of these Prisoners shall get out or escape, is the Severity of Persecution, the Terrors of the Inquisition, and the strict Watch that is kept by that cursed and merciless Court to suppress all Light of Truth, and to crush in the Beginnings all Enquiry after it.

Upon these Pillars does this formidable *Babel* stand, and by these is she born up; besides what Foundation it has in the Decrees of Divine Providence, which has thus given it permission, and fore-ordain'd the Time and Manner of its Reign.

And to this, above all Things, is it to be attributed. All the Basis it has from Humane Power and Policy, could not be sufficient; though strong and subtle as it is, yet all could not do, if God in his infinite Wisdom had not seen fit, for the wise Ends of his Providence, to suffer such a Mystery of Iniquity to work, and to give Men up to the Delusions of it; *but thus it is written, and thus it behov'd to be*; else, naturally speaking, no craft of Policy, neither Humane nor Diabolical, could ever thus have establish'd it. All the Heathen Religions, absurd and impious as they were, had never such a God for their Author. They

They knew not God, and therefore did Service to them which by nature were no Gods. Being ignorant of the true God, or having only some perplex'd and confused Notions, and not knowing those Attributes of Perfection which are so Essential to his Nature, it was impossible that in such Ignorance they could ever frame any Religion that could be suitable, or worthy of his Nature; and while they believed a multiplicity of Gods, and those Gods to be Patterns or Patrons of all Humane Vices, no wonder if they worshipped them with Rites accordingly.

But for such a Religion as the *Popish*, to be built upon the *Christian*; such a *Babel* to be raised upon the *Foundation of the Apostles and the Prophets*, *Jesus Christ himself being the chief Corner-Stone*: Such a strange Slip to be set into the true Vine: Such a degenerate Plant to be grafted into the good Olive Tree; that is the Subject of Astonishment, and whoever well considers it, must needs, with *St. John*, wonder with great Admiration.

To persuade the World, which *Christ* came to enlighten, that to dwell in Darkness, was the surest Way to know; and to let Men know that God had made a full Revelation of his Will, and yet that the best Way to obey, was to be in Ignorance of it. That there was such a Book as the Holy Scriptures given by *Inspiration of God*; but that it was very unsafe to look into it. That God cannot Lye, nor Deceive; but that to hear him speaking in his Word, was the sure Way to be deceived, and corrupted from the Truth. That God is the God of Truth; but that his written Word is framed to deceive, and to lead the conscientious and sincere Students of it into dangerous Errors. So that upon the whole, to be ignorant and blind, that is, to be willing to be seduced and deceived, was the next Way to be his Disciples; and that they who studied his Word least, would be likely to obey him best. This is

prodigious and amazing! To tell People that God, who requires Truth *in the inward Parts*, will be served with Mock-Shews: That He who is a *Spirit*, will be worshipp'd any otherwise than *in Spirit and in Truth*, and pleased with any other than a spiritual Service: That He is a God of infinite Holiness and Purity; and yet that all manner of Licentiousness and Uncleaness may consist with a Membership of his Church, and with the hopes of Heaven: That He is a God delighting in Mercy; and that barbarous Mortifications and Lacerations of our own Flesh, and inhumane Massacring of others, can render us acceptable to Him, or be promoting of his Service: That He is a *jealous God*; and yet that He will share his Honour with his Creatures, and give his *Glory to another*, and his *Praise to graven Images*.

That He is a *consuming Fire*; and yet to set the Briars and Thorns before him in Battle, the pretended Satisfactions of silly and ridiculous Penances. To look for the Day that *shall be revealed by Fire*, and try every Man's Work of what sort it is; and yet not to make their Buildings of Gold and Silver; but instead of such Materials as will abide the Fire, to raise upon such a pure Foundation, as the Faith of *Jesus Christ*, a Superstructure of Hay and Stubble, the dead Works and unprofitable Services of Superstition. To know that the World was not Redeem'd with Gold and Silver; but by the precious Blood of Christ, as of a Lamb without Spot or Blemish; and yet now to think to purchase Heaven by costly Offerings, rich Shrines, Altar-Cloths, and Plate, and Candles, chargeable Paintings, Pavements, and fine Buildings; Money laid out in stately Structures, &c. instead of the real good Works of Righteousness and true Holiness.

To believe that the *Wedding Garment* in which they must be found, who are admitted to the Supper

per of the great King, is the Habit of the *Franciscans*, or *Dominicans*, or some such Religious Order, in which, to put their dead Bodies into the Grave, shall make them able to abide the appearing of *Christ*, the Day of Appearing, and to stand before his Judgment Seat. To know, that a Christian is to wrestle, not only with *Flesh and Blood*, but against *Principalities and Powers*, against the *Rulers of the Darkness of this World*, against *Spiritual Wickedness in high Places*; and to arm themselves for such a Combat, with the *Cowl of St. Dominick*, the *Scapulary of the Virgin*, and the *Cord of St. Francis*. To believe the Devil, as a roaring Lion, goes about seeking whom he may devour; and yet to go about to encounter him with such Weapons, instead of the *Armour of God*, which the Apostle describes to be the *Shield of Faith*, the *Helmet of the Hope of Salvation*, the *Breast-plate of Righteousness*, and *Girdle of Truth*.

To believe that *St. Tugullus* kill'd the Devil; *St. Dunstan* pull'd him by the Nose; *St. Dominick* made him burn his Fingers; *St. Bernard* cudgel'd him with a great Stick, must make them mightily upon their Guard against such an Adversary, and resolute to resist his Assaults.

That he should come in the Night to make a Noise about a Man's Pillow, to make a Stink in his Chamber, to make Mouths like a Monkey, or skip about like a Flea, to tempt a Christian from his Duty, or disturb him in it: This is such ridiculous senseless stuff, as one would think, should not pass upon any one of common Sense. To represent the Christian Warfare after this foolish rate, must give a Man a great Idea of the Courage required to such a Combat, and of the Rewards belonging to such a Conquest; and is altogether so horridly ridiculous and childish, as must render Christianity the very Scoff and Derision of even the very *Heathens* themselves. And it seems so unaccountably strange, that People endued with
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Reason should be thus deluded, and capable of so much credulity, that we can hardly believe it, though we see it with our Eyes. And most certain it is, that whenever the blessed Time shall come (as from the Prophecies of the holy Scriptures we have most undoubted Grounds to expect it will) that this Antichristian Religion shall be at an end, and have its period in the World; it will be impossible to persuade the Generations of after Times, that ever there was such a Religion in the World; that ever all this Legendary Stuff could pass upon the World for Truth; or that any Church should pretend to call her self *Christian*, and the only Catholick, from a Profession of Doctrines so utterly contrary to the Gospel of *Christ*, and the truly Catholick and Apostolick Faith of the Antient *Christian* Churches; and in all Parts of it so irrational, as one would think, could never possibly be impos'd upon humane Understandings, enlighten'd by any knowledge of God, or Revelation of his Will.

For we see, even at this time, that many of our own People, who are strangers to the *Popish* Doctrines, and to the Cruelty of their Practices, and who have not known the Depths of Satan which are in it; it is hard to persuade them it is such a wicked Religion, as some would describe it to be; they have tender and soft Thoughts of it, and think there is no Danger to be feared from it: But are ready to say, these Men are peaceable with us; *let them dwell in the Land, and Trade there: Let us take their Daughters for Wives; and let us give them our Daughters.* But whenever they try it, and foster this Snake in their Bosom, they shall find it bite like a Serpent, and sting like an Adder.

Wherever any *Protestant* State shall permit *Papists* to have any part in their Councils, to be encouraged in their Courts, and to have any Influence in their Affairs, they shall never fail to feel

feel the dreadful Effects of it, and to find them
undermining the Protestant Religion, and the true
Faith of *Christ*.

For the Design of Advancing their Religion ne-
ver ceases, and there is one and the same Spirit
of Malice to the *Protestant* Religion, and Pride of
their own, with an endeavour to destroy all that
oppose it, that goes through the whole Body of
that People, and animates them all throughout;
and every Member of that whole Communion is
more or less possessed with it; though, as in the
natural Body, some Parts are more Vital than o-
thers, as the Heart and Head, than the Hand and
Foot; so this is in the *Clergy* chiefly; but all
partake of it; and however civil Interest may
happen to make them mix and join together in
Confederacies; yet still the purpose of Destroying
the *Protestant* Religion never slackens, nor is at
any time laid by.

But because we do not always feel the Teeth of
this Serpent, and while in this Nation we are at
present happily, through God's Blessing, out of
the Reach of it, a great many among us will not
believe there is any hurt in it, or that the Devil
is so black as he is painted.

Though all this while it must be confessed, and
no Protestant Sects do deny it, that there are
many devout and sincerely pious Persons among
those of the *Roman* Communion. The *Protestants*
do very freely own it, (and do not do by the *Papists*,
as they do by them,) they willingly give all such
good Persons their just and deserved Praises, and
don't desire to substract from the Merits of true
Worth, wherever it is found. Yet this must be
said, that it is not as *Papists* they are so good,
but as *Christians*. That it is not any of the Do-
ctrines of *Popery* that teaches the *Christian* Duties,
but the Doctrine of *Christianity*; it is from that
Root they derive their Sweetness, it is from the
saving Faith of *Christ*, which they hold in com-
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mon with the *Protestants*, and that *Doctrine* which is according to *godliness*, the same which the *Protestants* teach, and which is to be found no where but in the holy Scripture; for the Study of which, the *Protestants*, at the Price of their Lives, contend it is from those Fountains, these Waters of Life are drawn; and in that Vineyard of Spices is found that Honey, which but tasted thus at the end of a Rod, does so enlighten the Eyes; and how much more then would it be, if all the People might freely Eat thereof?

There being, as has been said, in the *Roman Church*, Fundamentals of Christianity, about which *Papists* and *Protestants* are agreed; it is about the Additions to it, that the Division is.

The Field of the Lord was sown with good Wheat, before the Enemy cast in his Tares; and those who make their Feeding chiefly upon that wholesome Food, may, through God's Mercy, receive Nourishment unto Eternal Life, so that the deadly Mixtures that are therein shall not hurt them.

For it is the Christian Doctrines only, that are the Food of Life; and all the rest is no other than a deadly Poison, or empty Chaff and Stubble; and those *Papists* who do attain Salvation in the *Roman Church*, are such, as get up to a Dispensation above it, and put not their Trust in any of those dead Works which that Church teaches, but in the Living God; and sincerely endeavour, amidst all the Hindrances that beset them, to perfect Holiness in his Fear.

It is from partaking of the Spirit of *Christ*, and not the Spirit of *Popery*, which is *Antichrist*, that any good is wrought in them; and could they but see and know what the Doctrines of the Reformed Churches are, without those slanderous Disguises under which it is represented to them, they would soon find the *Protestants* to be their Brethren,

thren, of the same *Household of Faith*, and to deserve the *right Hand of Fellowship*, for having done their Duty in purging out the Corruptions of the Church, which the Iniquity and Ignorance of dark Times had brought in; and refining the Gold from the Dross, had brought it again as near as they could to the Primitive Standard.

But these good People, even those that are the best of the *Roman* Communion, are so blinded with Prejudice, that they can't see into these things; but deceive themselves with the Name of the Catholick Church, Antiquity, and Authority, and so bow'd down with Obedience to their Guides, that they can't think there is any thing good, but amongst themselves; nor any Salvation, but within their own Pale.

And it is strange to see what a wonderful Influence the giving any thing a good, or bad Name, has in Peoples Opinion of it; and because the *Papists* take to themselves the Name of Catholick, and give *Protestants* the Name of Heretick, therefore they satisfy themselves that they are the only true Church, and all others, as Hereticks, are to be abhorr'd.

They oft urge upon the *Protestants*, that they say in their Creed, they believe the holy Catholick Church, for which, they reckon, they are self condemned, if they do not own the *Roman* Church to be that *Catholick Church*, and submit their Belief to hers. But that does by no means follow; that because they believe a *Catholick Church*, that the Church of *Rome* must be that *Catholick Church*, and that all she teaches is true.

The Word *Catholick*, is used to signifie *Universal*, or *General*, and so to express by *Catholick Doctrine*, that which is universally consented to and agreed on, in opposition to Innovations and Heresies privily brought in; and in that Sense, possible it is, that the Church of *Rome* assumes to herself the Title, but without any right to it, while she

she is not able to prove, either the Truth, the Antiquity, or Universality of her Doctrine.

The *Protestants* believe a *Catholick Church* to have been since the World began, from the Time that there were Creatures in the World, capable to Worship God, the Son of God being a *Lamb slain from the Foundation of the World*, to purchase to himself a *glorious Church*.

The largest and most comprehensive Notion of this Church, includes the Inhabitants both of Heaven and Earth; the Church Triumphant in Heaven, and the Church Militant upon Earth, being all but one Church: And that which makes it so, is the partaking all of that one and the same Spirit of *Christ*, this is the Essence of Church Unity, and therein it is invisible. But the visible Church upon Earth, is like a Man made up of Body and Soul, who is visible in his Body only, but not in his Spirit, any further than as that Spirit of his exerts it self in the Operations of his Body.

Visible Church-Membership, is by profession of the same Faith, Communion in the same Service, Government by the same Laws, &c.

Of those, some may be more pure than others, some may have a better Confession, others better Discipline, &c. Yet still believing all in the same Saviour, and holding Him for their Head, they are all Members of his one Church; and as the *Body is one, and has many Members*, so the Multitude of particular Churches in every several Place and Country, make up the one General and Universal Church.

But as in the Humane Body, some Members may be Withered, Maimed, Distorted, and Deformed, but yet while they are united to the Body, they are still a part of it. In this manner, Hypocrites and true Believers, pure Churches and corrupted ones, make but one Visible Church; and in this Sense only, will the Church be always

ways visible. Like the Net, wherein are contained Fish of every kind; and the Field, wherein the Tares and Wheat grow together until the Harvest.

And in this Sense the Church of Rome has always been a visible Church, from the Time of her first Planting, in her primitive Purity, when her Faith was spoken of throughout the World, till now in her Apostacy, that she is become the Hold of every foul Spirit, and the Cage of every unclean and hateful Bird. As a Man is the same Person, when in Health and walking about, as when in Sickness and keeping his Bed, or sitting up with the Leprosie upon him.

Protestants likewise believe a Communion of Saints, which Communion is likewise the same with Church Unity, a Fellowship in Spirit, and a Fellowship in Faith and Worship; and this has its several degrees, and its Outward and Inward Part.

The Promise of Christ to his Church, that the Gates of Hell shall not prevail against it, assures us, that there is a Number of his Elect which shall be in all Ages; so that even where Satan's Seat is, there are some which have kept the Faith, and have not denied his Name. But though Hell shall not prevail, it is not said but it shall War, and shall annoy the Church, and that in many Places the Candlestick shall be removed, though the Light shall never be put out.

But what does all this make to the Papists purpose, or what is there in this to reproach the Protestants?

It is wonderful to consider, with what weak Arguments they can satisfy themselves, and think they overcome their Protestant Adversaries; and how often they recur again to the same Points, though answered over and over; as that silly Question, *Where was your Church before Luther?* Who built your Churches? What makes so many Differences in Religion, is it not the Reading of the Bible?

Bible? And don't all the several Sects among you all read the Bible, and pretend to find their Doctrines in it? How could you know the Bible to be the Word of God, but by Tradition? And how should you understand the right Sense and Meaning of it, but by Tradition? And how should Controversies be decided, but by the Authority of an infallible Guide? And St. Peter being the Prince of the Apostles, Christ Founded his Church upon him.

To the First, they have been answered, the Church before Luther was where it was afterwards; just as the Wheat is in the Floor before it is winnowed from the Chaff. So afterwards it is the same Church still, and in the same Place, only then Corrupted, but now Reformed; they did not make a new Church, any more than Jotham a new Temple when he cleansed the old, and reformed the Jewish Worship by the Book of the Law: He brought out of the House of the Lord, all the Vessels that were made for Baal, and brake down the Houses of the Sodomites that were by the House of the Lord, and took away the Horses that the Kings of Judah had given to the Sun. And still, with all these Alterations, he did not deface, nor take away the old Temple, nor change the true Worship, but restored it, and commanded the People to keep the Passover unto the Lord, as it is written in the Book of the Covenant, 2 King. XXIII.

For the other, Who Built the Churches? It hardly deserves an Answer; since no more can be inferred from it, but that our Ancestors lived before us, and that their Posterity of the succeeding Ages and Generations make use of what they find provided to their Hand; but it argues nothing for the Purity of their Worship, or that we should tread in their Steps, whether Right or Wrong; it appears by some of their Structures, that their Worship was corrupt enough, they being fitted rather

rather for the saying *Mafs*, and worshipping Saints and Relicks, than for the Conveniency of Christian Assemblies, in Prayer and Preaching the Word. And many of their Churches in their great *Metropolis*, the City of *Rome*; were built by the *Heathens*, and were Temples of their Idols, and which the *Christians* afterwards made use of for Churches; and therefore the Argument will be as strong for *Heathenism*, as for *Popery*. And if they will still boast of their Antiquity, they must be told, that our Church was before theirs in the Institution of *Christ* and his Apostles, who delivered those Truths which the *Protestants* maintain, before there was any such thing as *Popery* in the World.

For Differences in Opinion by Reading the Bible, it argues no more for the prohibiting the Use of it, than that because some Men may stumble in the Day-time, therefore it is better for all to walk in Darknes. The Bible is to the Church, as the *Sun* is to the Firmament; some Mens Eyes are weaker, and some see better by its Light than others; yet it is generally useful to all.

The Holy Bible is so penn'd, that all may understand some of it, and yet few can understand all, perhaps none while they are on this side Heaven; for *here we see but through a Glass darkly*; and while Men are in Bodies of Clay, they will be subject to error, and to differences of Opinion, both from the different Sizes of their Understandings, and the Variety of their Passions, as well as from the sublimity of the Subject of which the Scriptures treat; there are in them *things hard to be understood*, and yet that does not hinder but that all should read them; and our Saviour's Command is in general, without distinction, *Search the Scriptures*, Joh. V. 39. Besides, are the Scriptures in our Days harder to be understood by *Christians*, than they were formerly by *Jews*? yet they were

commanded to teach them to their Children; and their Women and Children, all, small and great, were often called together to be present at the solemn Reading of them, as we may find, *Deut. VI. 7. Ezra X. 1. Neh. VIII. 2. 2 Kings XXIII. 2. Josh. VIII. 34, 35.* And if the Reading of Scripture be a Cause of Differences in Opinion, the Ignorance of Scripture is a Cause much more of dangerous Mischiefs, being a certain Source of Error and Delusion.

And then, for all the different Seats of Christians, pretending to ground their Opinions upon Scripture, that only shews the universal Respect that all pay to it, and that all own it to be their Rule of Faith.

The Wisdom of God has seen fit to leave some Things not clearly determined, and to give way, as it were, to different Expositions, as it might be purposely, to exercise Mens Charity and mutual Forbearances of each other. *St. Paul says, Rom. XIV, &c. One believeth that he may eat all Things, while another who is weak, eateth Herbs: And one Man observes one Day above another, and another esteemeth every Day alike; and grants, that each may do it to the Lord, and requires only, that every Man should be fully persuaded in his own Mind, and that one should not judge another; but speaks of no infallible Judge to determine the Point, nor any necessity that each should be of the same Opinion.*

While Men know but in Part, they can none of them know all. The higher and more perfect Degrees of Knowledge in some, and the lesser and more imperfect Degrees of Knowledge in others, will make diversity among the several Societies of Believers.

There being, as the Scripture saith, *1 Cor. XII. Diversities of Gifts from the same Spirit; and differences of Administration from the same Lord; and diversities of Operations from the same God, who work-*

eth all in all: And God hath set all the Members in the Body as it hath pleased him; the Feebler and the more Honourable, all making up but one Body, united under the same Head, and animated by the same Spirit, the manifestation of which, in the Scripture, is given to every Man to profit withal; in which some do profit more, and some less. But nothing of all this lessens the value of the Scripture, nor is an Objection against the general Use and Study of it, any more than it would be against the Use of wholesome Food, because the same yields different Nutriment, according to the different dispositions of the Bodies that receive it. Milk, the Apostle says, is fit for Children, and strong Meat for those of full Age; this Tree of Life bearing of both Kinds, he recommends to all to feed upon it, saying, It is profitable for instruction in Righteousness, 2 Tim. III. 16. And undoubtedly there is no Man that reads the Bible with a Conscientious Desire of Knowing the Will of God, and a readiness to yield Obedience to whatsoever can be made appear to him, to be delivered in those sacred Canons, but shall certainly find the Way to Heaven, and can never err to Damnation. It being only the Error of the Wicked, and a Man's Heart not being right with God, by which he leads himself into Destruction and Perdition. The Scripture being the only outward Means given unto Men, by which to know their Duty, and are the savour of Life unto Life in them that are saved; and the savour of Death unto Death in them that perish.

And for Tradition giving Authority to the Scriptures, or being necessary to the Understanding them, it is all false. Tradition is no more than the Hand that conveys them, and the Scriptures themselves carry their own evidence in themselves, as the Sun is seen by its own Light. And as a Man may have a Letter brought him from a Friend, in which the Hand and Seal, the Stile and subject matter of the Letter may assure a Man from

whom it comes, more than the Livery or Pretences of the Servant that delivers it. And Tradition alone could have signified nothing to have given value to the Bible, if its own worth had not done it, and upheld its Credit and Authority throughout all Ages and Generations. And to set up Tradition as a Supplement to the Bible, is to take Men off from a most certain and invariable Rule, to a most doubtful and uncertain; there being nothing more obscure, and less to be depended on.

We see how the Knowledge of the true God was lost in the World, and how confused and perplexed it became, where there was only Tradition to preserve it.

For undoubtedly the Posterity of *Japhet* might have from him, and from *Noah*, the Knowledge of the true God, as well as the Posterity of *Shem*; and *Abraham*, we may be sure, did teach his Children, and his Household after him, to fear the Lord; and did not send the Sons of *Keturah* away, without instructing them in the Knowledge of God. And yet how obscure Footsteps were there any where to be found of the Knowledge of the true God, but only in the Line of *Isaac*?

In the first Ages of the World, when Mens Lives were of so great a Length, that one Man could see his Childrens Children to the Tenth Generation, Tradition might then carry some certainty in it. *Shem*, who had lived almost one Hundred years before the Flood, might give an account of much that he had learnt from his Father *Noah*, and from his Grandfathers, *Lamech* and *Methuselah*, who both lived Cotemporary with *Adam*, *Lamech* Fifty six years, and *Methuselah* Two Hundred forty three; and *Shem* living after the Flood Five Hundred Years, might be known to *Abraham*, *Isaac*, and *Jacob*, and saw *Jacob* Fifty years old before he died; and *Jacob*'s years were One Hundred and thirty at his Death, and his Son *Levi* as many.

So that Four or Five Men could deliver down the History of above Two Thousand years, by clear and fresh Testimony.

But after this, when it seemed good to the Wisdom of God, to take Mens Lives off to a shorter Date, He was pleased to cause all that He would have known to the World, to be written down, for a more certain conveyance to Posterity; and all these *Things were written*, as St. Paul says, *1 Cor. X. 11. for our Admonition, upon whom the Ends of the World are come*; that we who live in Ages so remote, might know the great Works of God, and his Wonders of old Time, and be instructed in things past so long before, by the certainty of a written Record; as he says, *Rom. XV. 4. Whatsoever Things were written afore time, were written for our Learning, that we through Patience and Comfort of the Scriptures might have hope*; he does not say of Tradition, but of Scripture. Neither were the Ten Commandments delivered Orally to *Moses*, and to be kept in Remembrance by Tradition, but were given in written Tables; and when *Moses* had broken those first Tables, he was obliged, in their stead, to make new ones, wherein the same Law was again written down.

So in the *New Testament*, we find that of the History of all that *Jesus* began both to do and teach, as much as was necessary to be known and believed in the World, was written down; *These are written that ye might believe, Joh. XX. 31.*

And St. *Luke* writing his Gospel to his Friend *Theophilus*, says, that it was to the end that he might know the Certainty of those Things wherein he had been instructed; which, it seems, was no way so sure, as by having it in Writing.

And do not we see at this Day, among those Nations where no Letters are found, how little account they can give of themselves, and how little is to be learnt of their Original; and what History do we find the *Wild Indians* to have of their

their Kings, their Government, and of their Beginnings, who have no Books to preserve them?

A Hear-say upon a Hear-say, is always look'd upon as a poor Evidence, and never admitted in a Court of Justice.

And if all the Charters and our Acts of Parliament were to be expounded and gloss'd upon, and to be pieced out with Tradition, a Man would know very little what security he had, or what he was to trust to for his Life or Estate.

And it is very hard if our Heavenly Inheritance, and the Duties we owe to our God, must be explain'd and insur'd to us by no better a Help.

St. Paul says, 2 *Theff.* II. 15. *Hold fast the Traditions which ye have been taught, whether by Word or our Epistle:* And charges them further in these Words, Chap. III. 6. *Withdraw from every Brother that walketh disorderly, and not after the Tradition which he received of us.* And this the *Papists* think is a Proof making much to their purpose in favour of Tradition, though it does not at all; for while the Apostles were living, and going about preaching among them, they might have many Things from them, that were not then written down; and while they were teaching continually from Place to Place, the Tradition might be carried from one Church to another; but it does not follow, that, after their Decease, any thing was left to be Believed and Practised in the Church, which is not to be found written down.

And the great Corruptions that were found in the *Jewish Church*, by setting up the Authority of Tradition, and the severe Reproofs which our Saviour gives to the great Abettors of it, the *Scribes* and *Pharisees*, for having so rendered the *Word of God* of none effect by means of it, is a sufficient Prejudice against it.

The Scriptures themselves are their own best Expositors, by comparing one Place with another; and what help is to be had from Antiquity for bet-
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ter understanding them, is to be sought in written Records, and such as carry in them Characters of genuine Antiquity, and not in such an inconstant, variable, and doubtful Guide as Tradition; which, instead of being an Assistant to the Discovery of Truth, is no other than a Fountain of Corruption, and an Inlet to all Error and Deceit.

As for the Necessity of an infallible Judge to determine Controversies, the Scripture has said no such thing, nor has told us where to find such a one; the only infallible Guide to which the Scriptures direct, being the Holy Spirit of God, who shall lead into all Truth those who sincerely seek to Him.

And for the Primacy of St. *Peter*, and the Church being built upon him, and the Popes being his Successors, and deriving their Authority from him; their boasted Text, *Matt. XVI. 18. Thou art Peter, and upon this Rock will I build my Church*, does by no means prove it; being plainly spoken of *Peter's* Faith, of which he had just made a Confession, saying, *Ver. 16. Thou art Christ, the Son of the Living God*. And not at all his Person, being no more than a single Stone in the same Building, *Eph. II. 20. 2 Cor. VI. 1.* and Foundation with the rest of his Brethren, the Prophets and the Apostles, who were all workers together with him. Or admit it were true, that *Peter* was Superior to the rest of the Apostles, how do we find the Popes to be his Successors? there can be no Scripture pretended for that, and it will be very hard to build ones Faith of so important an Article, upon any Authority less. And yet the main stress of this great Pillar rests upon nothing better, than mere humane Authority, and that altogether forged and vain; there is no proving from Scripture, neither of *Peter's* Primacy, nor his having been at *Rome*; and much less is there any colour of Pretence for the Pope's Supremacy, or his

his being *St. Peter's* Successor, any more than others his Fellow Bishops, who are all equally Successors to *St. Peter*, and the rest of the Apostles, as much as the Bishops of *Rome*. So that it is a very sandy Foundation for so mighty a Building to stand upon, and to support the Weight of an Article of such Consequence; and this, after they have been shew'd by the *Protestants* all the Steps by which the Papal Greatness rose, and that it was by the Favour of the Emperors of *Rome*, and that City being the Seat of their Residence, that made the Bishop of *Rome* any thing more considered than another Bishop; and it was by the Munificence of the Emperors, and afterwards by their encroachments upon him, by which the Popes grew up to their Greatness, and nothing of any Divine Privilege or Prerogative derived from *St. Peter*, nor from *St. Peter's* Master; neither was such a thing so much as pretended to for some Hundreds of Years after our Saviour; but any thing serves turn to deceive those who are given up to Delusion.

And indeed, their whole way of managing the Controversie, those who are acquainted with the *Papists* way of Writing, may easily observe, that they don't lay down any plain and certain Rule, nor by any clearness of Argument go about to evince the Truth of their own Positions; but instead of that, their way is to endeavour to perplex the Reader with Cavils and captious Questions, and to make all Things doubtful in Religion, if you will not take it from them upon the Authority of their Infallibility. So that if you would enquire of these Guides to find your Way, you shall not find them take you, and pointing out to you, and bidding you look about and see, be convinced by your own Reason, for there lay the several Roads to the Right Hand and to the Left; there's Sun-rising, and there's the Sun-setting; there's the East and West; there's North and South;

South; there you see is Sea, and there dry Land; there Rocks and Precipices, and there's a smooth and strait Path; and therefore it is demonstrable, that that, and that alone, must be the Way. But instead of that, they'll take you and turn you round and round, and round, until you shall not know where you are, and your Head grow quite giddy, and then they'll cry, have a care, you'll break your Limbs; you'll tumble down a Precipice; you'll dash your Brains against a Rock; and so bid you shut your Eyes, and lean on them, and they'll lead you safely. So they make a great sound with the Name of the Church; but they never make a Man understand rightly what it is, or who it is they mean by it. And so make a great Noise of their Infallibility; but never tell you where it resides, nor in whom it is to be found.

Whether this Infallibility be in Pope, or Council, in each, or neither, separately, or in both together jointly; or whether in the whole diffusive Body of Christians; are Points yet in dispute and undetermined amongst them; only they are sure they have it some where or other, but where they cannot tell.

A Man were in a fine Condition that had a Portion of Money for his Subsistence, and could tell no better where to find it, or how to come at it.

And those are in no better Case, who trust the Salvation of their Souls to such a tottering Support; and for ought that appears, the Bible is as hard to be understood by the Popes, as by the People. For with all these high Pretences of their Infallibility, they have never yet given an infallible Comment on the Bible; or put any one Book into the Peoples Hands, with the Stamp of universal Authority, that shall be a secure Preservative from Error. If the Scriptures be, as they say, obscure, and dangerous for the People to read, why don't their Popes, if they understand them better, explain them, and give an Exposition of them

them that might be easier; and let all their whole Body of People have one authorized Volume, that should contain the entire Pandects of their Doctrine, and be universally read by all, as the Bible is by the *Protestants*, and then one might know where to find them.

But now they'll shuffle and dodge, and it is a kind of a Play at hide and seek, that you know not where to catch them; and where they are press'd in dispute, they'll deny their most notorious and avowed Doctrines and Practices; and you must first prove their Religion upon them, before you go about to confute them of its falshood.

And so, though the Worship of Images be so great a Part of the Devotion of the *Romish* Church, and practised every where in *Papish* Countries in so publick and scandalous a manner; yet you shall never urge this upon a *Papist*, but he will deny it, and seem to abhor the Charge, as the greatest Injury that can be.

And in like manner, for the Cruelty of their Persecutions, and those Seas of innocent Blood that have been shed by them, upon the account only of Religion, though the World rings with the Sound of it, and every Age for these several Centuries past have been Witnesses of it, and beheld from time to time their Sufferings, which at this Day are still recent, and the living Monuments of their Barbarity are yet remaining; yet all this notwithstanding will they deny these manifest Proofs, and be ready to say, they have done no hurt; and for what Cause should *Papists* be so much complained of, and look'd on as People so dangerous? And though some of their principal Doctors have maintained these murderous Doctrines, and they are every Day acting up to them, yet this shall not be proof enough against them, nor serve to charge their Church with Cruelty.

And though there be no where more diversity than is among the *Popish* Worshippers, nor no where so much of a private Spirit; yet these are the People that are always reproaching the *Protestants* with Differences in Opinion, and variety in Modes of Worship, Discipline, &c. and with leaving every Man to the Judgment of his own private Spirit.

They themselves have only their Confessors to trust to, who, one would think, every one, as a single Man, should be but a private Person neither, unless their whole Body of Clergy have a Partnership in this animation of Infallibility, since all this great Business of an infallible Guide resolves it self at last into the next Confessor, and he is the Pope to every one of his Pupils; and all the Books they put into the Peoples Hands, the several Manuals, Rosaries, Catechisms, Legends, and all their sorts of Devotions, are the Writings of here and there of some particular Man or Woman amongst them, and not the Work of the Pope himself, or the whole *Universal Church* called together in a *General Council*. So that if the Authors wrote not by Divine Inspiration, it is still but the Dictates of their own private judgments; and though their Colleagues, after it is writ, may be called to approve it, and pass it upon the World with the License of *Permissu superiorum*, yet that does not alter the Case; nor does the Approbation of some of their Colleagues, and Faculties of Divines, make it the authentick Act of the whole Church: Nor will the *Papists* acknowledge it to be so, if at any time such things be quoted to them out of these Books as they have no mind to own; they'll say the Church preserves the Doctrine pure, though such or such a Man may be mistaken.

And thus they play fast and loose, and you never know where to hold them. And they have no fixed Standard by which to be judged, nor any

any one Book stamp'd with a publick Character, as being acknowledged by the whole Church, and to be read by all; so that you find no Rule of their own by which to try them; nor have they, instead of the Bible, any one Book by which to instruct every one to know what they are to believe and practise, and by which to try the Doctrines taught them by their particular Guides. And for want of this, there must, according to their own Principles, when well examined, be found to be much obscurity, confusion, and uncertainty in their Notion of Infallibility; and both that and the Name of the Church are Terms made use of in a very indefinite and undetermined Sense, and of very uncertain signification. And for the Differences in Opinion wherewith they reproach the *Protestants*, they have as much of it amongst themselves. They have the Doctrine of *Immaculate Conception*, with great heat maintained by the *Franciscans*; and with as much fierceness denied by the *Dominicans*: The Efficacy of Grace, taught by the *Jansenists*; and as zealously opposed by the *Jesuits*, the asserters of Free-will. They have the *Regular* Clergy contemning and undermining the *Secular*: And the *Secular* of their side, crying out upon, and exposing the Iniquity of the *Regulars*; and all in high Rivalry one against another; and much contention concerning the Credit of their *Images* and *Relicks*, upon which their Profit depends; one crying up the Miracles in such a Place, from whence his Gain rises; and another as much decrying that, and magnifying one that belongs to his Quarters, to draw the Wealth to his side; and a deal of feud and animosity there is on these and several other accounts; and much Emulations about Precedency, about their Antiquity, and about the Merits and Pre-eminency of the Founder of one Order above another.

The only thing that they all agree in, being only taking the Pope for their Head, and being in a blind Obedience to they know not what, under the Name of the Church; in joining in an unintelligible Service, in a Language they don't understand; and in Persecuting and Destroying all that stand in their Way; and this is the main matter of the Union they have to boast of.

Whereas the *Protestants* can very well justify themselves to have as great a Union amongst them, and not only extended as far, but established upon much better grounds.

For they are all agreed in owning the Authority of the Scriptures, and making that their Rule of Faith; and in acknowledging *Christ* alone for the Head of the Universal Church, and his Holy Spirit, and no other, for the infallible Guide of the Church; and they are all united in a Detestation of the Errors of the *Romish* Religion, and the Usurpations of the *Papacy*.

And this may be affirmed of all the several Divisions of *Protestants*, that how much soever they are disagreed about matters of Discipline, Rituals, and Modes of Worship, yet they all own a Brotherhood with each other upon the Account of those great Fundamentals of the *Christian Faith*, in which they are all united.

And unless it be one Sect among them, who hardly can be reckoned under the Denomination of *Protestants*, there are none that at any time treat the Scripture with disrespect, or are not determined by its decisions. And these neither do not, like the *Papists*, set up any other Rule of Faith, but they have (whether under Pretence by Hypocrites and Deceivers, or whether sincerely by truly well-meaning Persons) got into an unintelligible way of expressing themselves, and seeming to confound all the Historical Truth of the Gospel with their way of mystical Interpretations.

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And this Sect, perhaps, may have proceeded from the Influence of Popery, and their Arts to create Divisions, and Distractions in *Protestant Churches*.

But excepting these, there are not any in the *Protestant Churches*, but what are agreed in the Points above-mentioned. So that they have sufficiently enough to silence the *Papists* on that Head.

And in this they have much the Advantage of them, that they have not a Pope to interpose between them and the Sun of Righteousness, but they can look up immediately *to the Father of Lights, from whom cometh every good, and every perfect gift*. They acknowledge the Usefulness of the Labours of Learned Men, and gladly use their help, and pay a due Deference to them *who are over them in the Lord, and esteem them very highly for their Works sake*; and do not slight the Assistance of such Spiritual Guides, who explain to them *what is that good, and acceptable, and perfect will of the Lord*: But without looking upon them as having dominion over their Faith, but as helpers of their Joy, they examine the Doctrines that they teach them, *whether they be of God*; and require them to prove by Scripture, that what they teach them is the Word of Truth; and being not unwilling to follow their Guides, they only desire to go with their Eyes open.

They know that the Son of God, when he left the World to go to the Father, promised to send down the Spirit of Truth, by which he would be present with his Church to the End of the World; and by this Church, they understand all that are saved by *Christ*, the whole Body of Believers, who all are made partakers of *that one Spirit*; and that this is not a Promise made to the Clergy exclusive of the Laity, but all, both Laity and Clergy, are equal in the Right they have to that Promise of their Saviour to send unto them that *Spirit of Truth*.

Truth, that shall Guide them into all Truth, and their part in that Prayer He made to his Father, Job. XVII. 20. not for his Disciples only of those Days, and the Men of that Generation, but for all them that should hereafter believe on him through their Word, the Promise being made to them that were nigh, and to them that were afar off, to us, and to our Children, even as many as the Lord our God shall call ; and the Invitation made by Christ is without distinction to every one, to seek, and they shall find ; to ask, and they shall receive the Holy Spirit, which their Heavenly Father will give to them that ask Him ; so that having the Word of God in the Scripture for their outward Rule, and the Spirit of God enlightning their Hearts for their inward Rule, they have every one the Means of Salvation nigh unto them. It is not afar off, that they should say, who should go over the Sea to Rome, to bring me word what the Pope says ? Or who shall go through all the several Christian Churches, to bring me word what they say ? Or who shall give me an account of immemorial Times, what has been the constant, universal, uninterrupted Tradition in all Ages, and throughout the Christian World ? Or who shall go through all the Courts of Princes, to negotiate the Meeting of a General Council, that I may hear what their Decisions are, and may know what I am to believe. But the Word is nigh unto us, even in our Mouths, and in our Hearts. It is so nigh, that the Captive in the Dungeon, and the Maid behind the Mill, may know it as well as the Prince that sits on his Throne ; and it as much concerns them that they should, since all their Souls are equally pretious, being bought with the same Price, and every Man must give an account of himself to God, and shall be saved by his own Faith, and not by anothers.

So that in every respect, the *Protestants* are upon a better Bottom than the *Papists*, and tread in a more even and steady Path.

Whereas the *Papists* going off from Scripture, and taking in Tradition as a Supplement to the Scriptures, are upon a most uncertain, tottering, and unsteady Foundation, resting themselves upon Humane Testimony, Humane Authority, Humane Infallibility, are like *Noah's Dove* out of the Ark, and like the *Raven* flying to and fro over the Waters, without any Place whereon to rest the Foot.

And as their Faith is thus built upon a doubtful Bottom, so the hope of their Calling is no less unsure, while they are taught to rely upon other helps for Salvation, besides the Faith of *Christ*, and the unfeigned Fruits of it in Righteousness and true Holiness. And they may weary themselves with Pilgrimages, and Penances, and all their Superstitious Supererogations, and exhaust their Purses in purchasing Indulgences, Relicks, Masses, and all the rest of their false Ware, that Merchandice of *Babylon*, and yet never procure to themselves any well-grounded Hope whereon to repose the Safety of their Souls. But the impenitent Sinner must, amidst all these Things, have yet a dread of Hell, and the Pious of Purgatory, to render a Death-Bed uncomfortable; and instead of making the Day of Dissolution welcome, as that which should translate them to Rest in the Lord, must render it full of Terror, as being to transmit them to intolerable Torments, and to keep them so long separate from Him, and absent from their Master's Joy. And as they must be thus doubtful and fearful in their Death, so must they be no less distracted whilst they live amidst so many Objects of their Trust, and of their Worship; and having so many other Advocates besides *Christ Jesus*, they can never tell when they have done with them all; and depending for
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the Histories of their Saints upon their fabulous, ridiculous Legends, have but very slender assurance concerning some of them, that ever they had any being, and of all, that they are in Heaven, or that they hear Prayers, or have any Power to grant Petitions that are made to them; or if they should, how shall we do to divide our Devotions among so many of them? and if all have a Title to our Regards, how may one share it amongst them? So many of these Courtiers of Heaven stand ready to receive Addresses, one cannot employ one without seeming to slight another. And so while one may be calling on St. *Cecily*, who knows but St. *Ursula* may take it ill; and perhaps St. *Agatha* may think that she could have done your Business as well as St. *Agnes*, and St. *Winifred* may be stood listening for you, and you never called upon them; and St. *Katherine*, St. *Bridget*, St. *Teresa*, and an innumerable many more, would have been as ready to run, if you would have accepted of their Service, and perhaps are affronted that you did not; and so the Clients of St. *Dominick*, may give St. *Benedict* occasion to think himself neglected, if they seem not to depend so much upon his Interest; and in like manner, St. *Francis's* Votaries may happen to affront St. *Anthony*; and while they are making Intercession by St. *Nicholas*, St. *Patrick* may think he himself ought to have the Preference, and all the while, St. *Ignatius* may reckon that no one could have done the Business better than he. And after all, St. *Martin*, St. *Sylvester*, St. *Bernard*, St. *Bruno* perhaps, and all the rest of the Roll, may be as much disoblighd, because they were not thought worthy to be employed. So that if a Man has not time to run over all the Kalender, he cannot shew his respects to them all, and may be in danger of angring one, in imploring another. And what can such a numerous Train of Mediators minister, but Distraction in-

stead of Assistance to the poor Suppliant; and it would fill up all his Time, when he should be saying his Prayers, and telling these his Advocates what it is he would have them ask for him, to call over all their Names, or to stand considering who it is he should pick out from amongst them, as like to prove the surest Friend, and most able, and most willing to help him. It is much they have not reduced it to a more compendious Form, and call in general upon all Saints, and then they will be sure to have missed none.

Certainly, whatever the *Papists* may think of it, the *Protestants* are much of the surer side in this particular also; for they have the Scriptures to assure them, that if any *Man Sin*, he hath an Advocate with the Father, *Jesus Christ the Righteous*, and that He is the Propitiation for their Sins; and that He is able to save to the uttermost, those that come unto God by him; and that He can have compassion on the Ignorant, and on them that are out of the Way; and is touched with a feeling of our Infirmities, having been in all Points tempted, like as we are; so that they need not seek a better Patron than such a one as this, who has loved them, and has washed them from their Sins in his own Blood.

And to such a Master as this, they can safely commit the keeping of their Souls in well doing; and after having given all Diligence to make their Calling and Election sure, are not terrified upon their Death-Beds with the Figment of a Hellish Purgatory, but can quietly sleep in the Lord *Jesus*; and, without trusting to the Prayers of others after Death, find in *Christ* alone, an Anchor of their Souls, both sure and stedfast; and for the fulness of his Merits and Satisfaction, and not for the Merits of Saints, nor satisfactions of Penances and Indulgences, hope for *Eternal Life*, which God, that can't Lye, hath promised; and knowing in whom they have believed, are assured that He is able to keep that which is committed to him against that Day, and may lay down

down this *Earthly Tabernacle* in Peace, to be cloath-
ed upon with that *House* which is from Heaven.

And herein have the Protestants a great Advantage of the Papists, in that the Humble and Pious have not their Dying Hour made uncomfortable by the Fears of a Purgatory, nor the Wicked and Impenitent made secure by the hopes of it, being both made to know, that *without Holiness no Man shall see the Lord*; and that to those who sin wilfully after the Knowledge of the Truth, there remaineth no more Sacrifice for Sin; and that to those who by patient continuing in well doing seek for Glory, and Honour, and Immortality, there is an assured Reward of Eternal Life, and dying in the Lord they shall be blessed, and rest from their Labours.

So that upon all the forementioned Accounts, it is most evidently certain, that the Protestant Religion is the surest Way to Heaven, as well as that the *Romish* is most unsafe and dangerous.

And because they can with no force of Argument refute the Truth of this, their great Artifice is to blacken the Reformation all they can, and not to let it be known rightly how the Matter stands.

And so they raise a mighty prejudice amongst their Disciples against the Reformation, and object all the Scandals they can, against the manner of it, and against the Persons of those who were instrumental in it; just like the Adversaries St. Paul had to deal with, who cried out, and threw Dust into the Air, and made an Uproar, and drew a great Company, who all helped to make a Noise, though the more part knew not wherefore they were come together; and in the same manner do the Papists make a Noise, and raise a Dust, without letting any one know rightly what is the true State of the Case. And this for the same Reason with Demetrius and his Brethren, because by this Craft they get their Wealth.

They make a great outcry against the Vices of *Henry the VIIIth*; the Passion of *Luther*; the Easiness of *Cranmer*; the Flexibility of one, and the Obstinacy of another; and the irregular Manner in which they will tell you the *Reformation* established it self. But not to enter here into the Particulars of that Affair, of which enough has been said by abler Pens, who have given the History of the *Reformation*, and sufficiently vindicated it from those odious Colours in which the *Papists* would represent it.

It is enough in this Place to tell them, that the *Protestant Religion* has no dependence upon Historical Passages, nor is answerable for the real or supposed Vices or Failings of the Persons of the Reformers. There was, by the Confession of the *Papists* themselves, so much Scandal in the Lives of the Clergy, and such a general Corruption throughout the whole Christian Church, that there was an universal Cry for Reformation.

This one of their late celebrated Authors acknowledges, who says: "That though the true Christian Doctrines did remain fundamentally in the Church, yet they were not enough explained to the People; but that instead of the Grace of *Christ*, too many did Preach up nothing but *Indulgences*, *Pilgrimages*, and the like.

And this to all impartial People is sufficient enough to justify the Reformation; for this (as he says) made People call out from every side for a General Council, as the Means to Remedy these Evils; and though he would pretend that without leave of the Pope, or consent of Council, these Evils were not to be remedied; that can by no means be granted: But allowing it, as he does, that both Doctrine and Manners were become so depraved: All the World must own, it was high time to seek a Remedy, and no enduring to sit still

still any longer. And if the Pope and Governing Powers would not give a Redress, Men must seek it for themselves where they could.

To what purpose was it that the true Faith remained entire in the Church, if the People were taught Falshoods? The Master of the House had good Corn in his Garner, but kept it there locked up, and fed his Household with unwholsome Food?

If People find themselves languishing under a mortal Disease, and the Physicians will apply no Relief, may not a Man that finds a healing Medicine, make use of it without their leave; or must he die, rather than they should be offended? If a City be on Fire, and the Magistrate will not appoint Officers to put it out, must not every Man endeavour to save his Life and Goods if he can; or must all sit still and be burnt, for the good Pleasure of their Governours?

The Case was just the same, Mens eternal Salvation was at stake, there was the Food of Life in their Father's House, and yet they perished for Hunger; an universal Corruption was every where overspread, *the whole Head was Sick, and the whole Heart Faint, from the sole of the Foot unto the Head, there was no soundness, but Wounds, and Bruises, and putrifying Sores; the Prophets prophesied falsely, and the Priests bear Rule by their means.* And what was now to be done, must Millions of Souls be ruined, or must these Corruptions be cast out whether the Pope and his Hierarchy would or no?

This was the Condition, and this was the Course they took, the Pope would not reform the Church, and so the Church reform'd without him; as certainly it was most just and necessary they should.

And that which, amidst all this, happened to give the Crisis to the Reformation, was, Pope Leo the Xth setting a great Number of *Indulgences* to sale to raise a Portion for his Niece; and sending out his *Eriars* with their Pedlers-pack of this
choice

choice Merchandice to sell, and make him as much Money as they could ; and upon this, *Martin Luther*, a Friar in *Germany*, about the Year 1513. took occasion to preach against it, and to decry this abominable, scandalous Traffick ; and this incensed the Pope highly against him, and *Luther* was cited to appear, and his Procefs made, and a great Prosecution was against him, and he thereupon became engag'd to study the Controversie so much the more, in order to his own Vindication ; and that led him to unravel still further into the Iniquities of the *Romish Church*, of which, the more he studied, the more he went on discovering of them ; and being a Man of a hot and eager Temper, was not to be discouraged or diverted from what he had begun ; but the more they urg'd him, the more he was exasperated against them, and the more he laid them open, and expos'd their Errors to the View of the World, and in Conclusion translated the *New Testament* into the *German Language*, and by that Means gave Light into the Difference ; so that the Corruptions that were before so sensible in the *Roman Church*, being now thus openly attack'd and detected, it was no longer possible to keep Men under her Yoke, but abundance of her Principalities and States in *Germany*, and other Places, reform'd from the Abominations of Popery, and departed from her Communion, to which, the Scriptures being made use of for a Guide, led all those who were seriously concerned for their Salvation, to see the Danger of continuing in it.

And about the same time, King *Henry the VIIIth*, in *England*, having a Quarrel with the Pope, broke off from his Obedience, and by that means brought on a Reformation in his Kingdom ; for when once the Prop of Papal Supremacy came to be shaken, all the rest of his false Doctrines that were upheld by it, fell to the Ground ; and when once

People found themselves at liberty to enquire, they quickly perceived how much they had been misled, there being nothing more fatal to the *Romish* Religion, than a serious Examination into the Grounds of it; and for that Reason does that Church, with so much Art, and so much Severity, constantly endeavour to prevent it.

One *John Tindal*, an *Englishman*, had at that time translated the *New Testament* into *English*, as *Luther* had done before into *German*, and having Printed them in *Holland*, the Bishop of *Winchester*, Dr. *Gardiner*, when they were brought over to be dispersed in *England*, seized upon as many as he could, to the Number of Five Hundred, which he caused to be burnt, to prevent Mens being acquainted with the Word of God, and restoring Religion to its Purity; the Translator himself afterwards underwent the same Fate, and died a Martyr for the pure Truths of the Gospel, which he had drawn out from those sacred Fountains.

The Persecutions that followed upon this, and the abundance of Holy Men and Women that sealed their Witness with their Blood, and died for the Word of God, and for the Testimony which they held, have been at large published to the World in *Fox's* Book of Martyrs, and elsewhere, by which, those who are desirous, may inform themselves, and see with what Fury *Satan* and his Emissaries endeavoured to put a stop to the Reformation, and extinguish this Light of Truth, that so they might keep Men still in Darkness, and the shadow of Death.

It matters not what were the Motives on King *Henry* the VIIIth's Part to make this breach with the See of *Rome*; God was pleased to make use of it as the Means to overthrow those strong holds of *Satan*, and to open the Prison Doors;
and

and though that Prince reform'd no farther than pleas'd his Humour, and serv'd his own Turn; though he burnt both *Papists* and *Protestants* in the same Fire, and continued himself in the *Romish* Communion to the End of his Days; yet was he an Instrument in God's Hand, who over-ruling the Passions of sinful Men, makes them work to his Glory, and to bring about the Ends which his Providence has appointed, though they design it not. See *Isaiah* the Xth, how the *Assyrian* was the Staff in God's Hand, and did His work, tho' he meant it not, neither did his Heart think so; and *Nebuchadnezzar*, in his Service against *Tyrus*, is said to have wrought for God, *Ezek. XXIX. 20.* So this King in his Fury battered the Walls of *Babylon*, and like *Jehu* was employed to destroy the Worship of *Baal*; and being of a Spirit fit to deal with the *Papists*, serv'd to clear the Way to that further Reformation, which afterwards happily ensued; he dissolv'd Monastries, pull'd down Images, and took away Idolatry, cast off the Pope's Supremacy, and did a great many Things, which a Prince of a milder Temper would not have dar'd to do, and by that means prepar'd things for the restoring Religion to its Purity, and building up the House of God; which was through God's Blessing happily brought to pass and settled under the Reigns of his Successors, King *Edward* the VIth and Queen *Elizabeth*.

And this is, in short, the true History of that Matter, which the *Papists* have so slanderously misrepresented, and would have to be such a Crime, and with so much Malice rake together all that they can learn, or invent, of Personal Failings, or misbehaviour in those who were Instruments in this blessed Work; which yet signifies nothing to their purpose; for admit they had been as wicked as they would have them thought to be, which God be thanked they were not, but
were

were Persons of eminent Worth and Piety, and such as were earnestly concerned for their own Salvation, and for the good of others; and the more Serious and Devout they were, the more Diligent they were to examine into the disputes that were then stirring about Religion, and the more readily they yielded Assent to the Truth; and having by search of Scriptures discovered the enormous Depravations of Christianity in the Church of *Rome*, wherein they had been bred up, did, at the Hazard of all their worldly Interests, resolve to forsake it, which many of them did to the Loss of their Lives.

But however, were it true, that they had been such wicked Wretches, have the *Papists* any right to make that an Objection, unless they could vindicate the Lives of their *Popes*, of whom a great many have been the greatest Villains, and the vilest Miscreants, that ever breath'd upon the Earth; and therefore they may hold their Tongues as to that Matter.

But the *Papacy* has reason to be angry at the Revolt of so many States and Principalities from their Obedience; for before those Days, the Pope had the disposing of Crowns and Scepters at his Pleasure; he was the sole Arbiter of all Differences, and could command the Lives and Fortunes of Princes and People how he pleas'd; he had Taxes constantly paid him out of all Countries within his Communion, and as often as he saw fit, sent to demand what farther he had occasion for, continually picking their Pockets by one Device or other; and then at every turn, when he had his Ends to serve, he would publish his *Croisades*, and send multitudes of People to find their Graves in *Palestine*, among the *Turks* and *Saracens*; it being a great Piece of Religion in those Days to go to conquer the Holy Land, and take it out of the Hands of Infidels; so the Pope did but sound out the Trumpet, immediately Prin-

ces and People, all took Arms, and with the Badge of the Cross upon their Backs, away they went from all Parts of Christendom, to the Land of Canaan; and there, while they were Fighting, and most of them came short home, the Popes were in the mean Time making their Encroachments upon the Civil Power, and getting into Rule in all the States and Principalities of those Sovereigns whom they had sent upon these wild Errands.

So the Pope may well be endeavouring to recover this lost Dominion, and the Protestants have as much reason to rejoice in their Freedom, and to endeavour with all Care to preserve a Liberty so valuable.

Upon the whole, it appears plainly that a Reformation was necessary, to purge the Church from those Corruptions and Abuses, which, by degrees, through the Wiles of Satan, had been introduced; and the doing this was not making a new Religion, but only restoring the old.

And the *Papists* do very unjustly charge the *Protestants* with innovating, and make as if theirs was a new Religion; whereas it is the Additions that Popery has made, that is the new Religion; and the Protestant Religion is no more, but the old and primitive Christianity. For to cleanse a Garment from the Filthiness that is in it, is not to make it new, unless it can be pretended that the Spots are of greater Antiquity than the Garment it self.

That the Church of *Rome* has err'd, is evident enough; and that she is not infallible, is therefore no less evident; but here let her answer, if she thinks fit, whether Infallibility be essential to the being of a true Church, or not? and whether there was this Infallibility in the Church of the *Jews*, or not? let them tell us plainly.

If they say it was, we shall shew them abundantly out of the Writings of the Prophets, and out
of

of the New Testament, the great Depravations of it, and such Descriptions of her Pastors, as seem not very consistent with the Character of Infallibility; and our Saviour reproving them so severely as He did, calling them, *Serpents, a Generation of Vipers, blind Guides*, and such as made their Disciples *two-fold more the Children of Hell than themselves*; may make one conclude, that their Infallibility, whatever it was, was no Security to the Souls of their Followers.

And if they say they were not Infallible, then they yield the Cause, that Infallibility is not necessary to the Being of a true Church, but that there may be a true Church without it, and then perhaps we may find the Reformed Church to be a true Church, as well as the Church of Rome.

But whether they will say, or not say, that the Jewish Church was infallible, they must nevertheless own, that it was the Ruling Powers of that Church that were the great Oppugners of our Saviour and his Doctrine; and that the People were much more disposed to receive Him than their Priests; and that they had reason to depart from the Opinion of their Rulers; and that had they not done so, they had never embraced the Christian Religion, nor become the Disciples of Jesus Christ; for the High Priest, the Scribes and Pharisees, the Ruling Powers in the Church, and those in whom the Infallibility (if any there was) might be presumed to reside, were they that made the great Opposition to the Son of God; and because they knew Him not, nor yet the Voices of the Prophets, *that were read in the Synagogues every Sabbath-Day*, they fulfilled them in condemning Him; and yet even these were they, who assumed to themselves a Right to judge for all the Congregation, and made it an Argument against others Believing in Christ, because they did not; *Have any of the Rulers, or of the Pharisees believed on him?* Joh. VII. 48. *They had agreed, that*

that if any *Man* did confess him, he should be put out of the *Synagogues*.

The Case of the *Jews* then, was just the same with that of the *Papists* now; they that lead them, cause them to err; and if Men don't take a Liberty to search after Truth for themselves, and to dissent from the Dictates of their Teachers, where they find them dissenting from the Truth, they may follow till they fall with them into the Ditch, and wander on in Darkness, without ever attaining the End of their Faith, even the Salvation of their Souls.

That this little Treatise may be effectual to that End, to open Mens Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they may obtain an Inheritance among them that are sanctified, is the sincere Desire of the Author, who humbly submits it to the Judgment of the Reader, beseeching God to accompany it with the Word of his Grace.

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